

STORY
of
THE MIDWEST SYNOD

U.L.C.A.

1890 — 1950

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Giants and heroes, long before us
Firmly on this ground have stood;
See their banner waving o'er us,
Conquerors through the Saviour's blood
Ground we hold, where-on old
Fought the faithful and the bold.



FOREWORD

STORY

of

THE MIDWEST SYNOD

U. L. C. A.

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This History of the Midwest Synod of the United Lutheran Church in America was begun in 1934, when the Executive Board of the Synod decided that Synod should appoint a Committee of Theology and History to study the history of the Synod and to prepare a history of the Synod in 1940. However, in 1938 Synod decided that, because of the economic conditions, "it would be unwise to publish such a history . . . at this time". The Committee on History of Synod continued its work of gathering material and such a time when Synod would decide that the publication of the History would seem advisable.

In 1938 Synod appointed the Committee to prepare the History of Synod and in 1939 the Committee reported to Synod. They were asked to prepare a plan of the History, to set up a committee to guide the writers and make final suggestions to the Executive Board. The Executive Board of Synod appointed as the committee to prepare the entire history and make suggested changes in consultation with the writers.

To prepare such a history has not been an easy task. It has required many months of research and checking over the work of various writers have striven to present a true picture of the past events recorded in these pages. Much of the history on the following pages has been given by some of the readers, and no group of writers could present a record of current history more satisfactory.

Much credit is due to the people who served on the Committee of History over the past years. They are G. F. A. Schickel, F. C. Schmidt, D.D., Martin Schroeder, Sr., D.D., A. B. Lutz, D.D., G. F. Wenzel, D.D., E. C. Bammel, S.T.D., H. G. Rhoads, and J. Schroeder, D.D. Pastor Schmidt and Pastor Schroeder have served on the committee almost continuously since 1935-1938.

Special appreciation is also due the Editorial Board, consisting of the Pastors A. B. Lutz, E. A. Berg, M. Schroeder, H. G. Rhoads and the President of Synod, ex-officio. They have spent many days of painstaking labor in reviewing the entire copy of the History and in its present form.

1890 — 1950

Levin J. Wolff

1952906

FOREWORD

In 1948, Synod authorized the committee to have the History of Synod printed and published and the first assignments for the writing of the history were made. The following year the committee and the writers made a general outline of what the history should contain, set up certain directives to guide the writers and made final assignments to the chosen writers. The Executive Board of Synod appointed an Editorial Committee to edit the entire history and make suggested changes in consultation with the writers.

To complete such a history has not been an easy task. It has required many months of research and checking over old records. The various writers have striven to present a true picture of the lives and events recorded in these pages. Much of the history on the following pages has been lived by some of the readers, and no group of writers could possibly present a record of current history more satisfactory.

Much credit is due to the pastors who served on the Committee of History over the past years. They are G. F. R. Duehrkop, F. C. Schuldt, D.D., Martin Schroeder, Sr., D.D., A. B. Lentz, D.D., G. K. Wiencke, D.D., E. C. Hansen, S.T.D., H. O. Rhode, and J. Schrader, D.D. Pastor Schuldt and Pastor Schroeder have served on the committee almost continuously from 1937-1950.

Special appreciation is also due the Editorial Board, consisting of the Pastors: A. B. Lentz, R. R. Syre, M. Schroeder, H. O. Rhode and the President of Synod, ex-officio. They have spent many days of painstaking labor in reviewing the entire copy of this history to present it to you in its present form.

Lorin J. Wolff-

1952906

PREFACE

During the past twelve years a committee appointed to prepare a history of Synod had been working from time to time on the preparation of this history.

The informative record shows the beginnings and development, the struggles and achievements of the Synod and its congregations. It presents a difficult pioneer work and severe trials of our pioneer leaders, pastors and church members in the face of great disadvantages and handicaps. It tells the story of disappointments and sacrifices, but also a story that is rewarded with gratifying result and great joy. It presents a picture of faithful labor well done, rewarded by the continuous blessing of the good Lord.

Christ said "Without me ye can do nothing" — "I am the vine, ye are the branches" — and "Lo, I am with you until the end of the world". This is assurance, and this has been and still is the spirit of the founders and workers in the upbuilding of God's Kingdom. They were men of faith, not shirkers but workers, not slackers but trackers, pointing to others by their own noble and pious example the way to follow.

We pay tribute and reverence to the brethren, co-helpers and fellow Christians, who have been faithful and efficient workers and have passed out of our midst during the sixty years of Synod's existence. Blessed are they who have peacefully gone home, for they rest from their labors and their works do follow them. That is their reward, and that is our consolation. Their memory is still cherished. What they did accomplish, lives to this day in our memory.

The history and a look upon our land manifests the fact, that there is yet much to be done. There are millions of souls still to be rescued and won for Christ and His Church. Though we are thankful for the achievements attained, we have to do, as Isaiah counsels: "enlarge the place of thy tent, lengthen thy cords and strengthen these thy stakes" (Isaiah 54,2). and Jesus said: "We must work the works of him who sent me, while it is day; night comes, when no one can work".

With determination, fervent zeal, and prayer we must go on, face and shoulder the awaiting tasks, that the Church be planted and extended and many immortal souls still gained and saved.

Under the banner of the crucified and ascended Christ Jesus we shall proceed from victory to victory, and at last go from this visible Church to the Church triumphant in glory.

P. Bieger, Senior Ministerii

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Many pictures would not have been in this book had it not been for the helpful aid of many people. The Committee wishes to express its appreciation and thanks to all pastors, congregations, and individuals, who kindly supplied us with pictures.

In particular we wish to acknowledge with thanks the contributions and courtesies of the following:

Mr. Herbert Wolker, LL.D., Cleveland, Ohio, Executive Director of Newspaper Enterprise Association, Graduate of Midland College in 1915, for the contribution of artwork found on the inside end pages;

Mrs. Olga Harder of Papillion, Nebraska, for the Pen 'sketch on the advertising flier;

The Nebraska State Historical Society for the use of the pictures of Pastors H. W. Kuhns and S. Aughey;

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Mr. Henry Neumann of Hanover, Kansas, for the picture of Pastors Groenmiller, Bond, and Miss Koenig;

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Miss Mary Sick of Fremont, Nebraska, and Dr. M. Ritzen of Fontanelle, Nebraska, for pictures of Mr. Sprick and Mrs. Sick;

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Pastor Benedict Schwarz of Netawaka, Kansas, for a picture of Pastor F. Schwarz;

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We wish to acknowledge use of a few pictures from the following books: "Morton's History of Nebraska", picture of the oldest Lutheran Church in Nebraska; H. A. Ott's, "Lutheranism in Kansas", a few pictures of Midland; "The Lutheran Church West of the Mississippi", a souvenir book of the 1940 convention of the U.L.C.A. in Omaha; "The Golden Book of the Warburg Synod".

I

GENERAL HISTORY

THE BEGINNINGS AND ORGANIZATION OF SYNOD

by A. B. Lentz

On July 24, 1890, six pastors, three candidates of theology and several laymen met in the schoolhouse of the St. John's congregation two miles south of Sterling, Nebraska.

It was a picturesque group. As an eyewitness, one of the early pioneers describes it: "The pastors wore threadbare black frock coats and the laymen storesuits; their faces peered out between derby or silk stove pipe hats and heavy brush of beards".

These and other German brethren of the German Conference of the Nebraska Synod had been invited by Julius Wolff, pastor of the local St John's congregation of Sterling for the purpose of dedicating the newly built frame church and to discuss separation from the Nebraska Synod and organization of a new 'German Nebraska Synod'.

Why did the German Brethren wish to separate themselves from the Nebraska Synod? The ostensible cause, of course, was a demand of the German Conference, which met April 27-28, 1888, pastor Neumaerker's congregation at Barada, Nebraska, "That the German Conference should have the right, on account of language difficulties, to examine candidates for the ministry, to recommend them to Synod for licensure or ordination, which act the officers of the German Conference should be permitted to perform. Further, that it should be the right of the German congregations, in matters of vacancies, difficulties, etc., to refer the same to the President of the German Conference".

The Nebraska Synod, which met at Rising City from September 18-25, 1888, ruled "that the constitution did not permit Synod to grant any such rights to any Conference".

The whole matter came up again for discussion at the convention which met in Grand Island, September 3-7, 1889. Nothing was accomplished. The German Conference, which had been called to meet in Hastings, Nebraska, some time in May, was supposed to take some definitive action. But it was so poorly attended that nothing was accomplished.



Church-school house near Sterling, Nebraska, in which meeting was held.

The definitive action was taken by Pastor Julius Wolff, who invited the German brethren to meet on the occasion of the dedication of his new church in order to discuss organization of a new Synod.

Thus, on Thursday morning, July 24, 1890, after a service of worship, Pastor J. Wolff called the meeting to order. Temporary officers were elected: Pastor J. Wolff, Chairman, Pastor F. Schwarz, Secretary, and Mr. Wehmer, a lay delegate from the Sterling congregation, Treasurer.

The whole morning was spent in discussing whether they as German brethren, should remain with the Nebraska Synod or whether they should organize a new Synod. During the discussion voices were also raised in favor of uniting with the Iowa Synod or with the General Council. But it was felt that they, and the congregations they served, belonged to the General Synod, of which the Nebraska Synod was a District, and that the continued growth of the proposed new Synod would best be served by remaining in connection with the General Synod. The outcome of the discussion was: "That we organize a new Synod in connection with the General Synod under the name: 'German Evangelical Lutheran Synod of Nebraska' ". A committee, consisting of the pastors Wm. Thoele, Matthias Kossick and a Mr. Westphal, a lay delegate from Ridgeley, Nebraska, accompanying pastor Thoele, was appointed to present recommendations concerning a synodical constitution.

After a recess, giving the committee time to formulate its recommendations, the meeting reconvened. The recommendations read: "That this Conference, which desires to organize itself into a Synod, provisionally adopt the Constitution of the General Synod with the instruction that the name given to this new body be: 'The German Evangelical Lutheran Synod of Nebraska' ". This was adopted. The organization having been effected, regular officers were elected. Pastor Julius Wolff of Sterling was chosen President, Pastor H. J. Dirks of Febing, Nebraska, Secretary, and Mr. Garrelt Wehmer of Sterling, Treasurer.

The next matter to come under consideration was how their relationship with the Nebraska Synod might be properly severed in an orderly way. It was decided, that the Secretary, Pastor Dirks, be instructed to send a request for dismissal from the Nebraska Synod to the newly organized German Nebraska Synod to the President of the Nebraska Synod, Pastor Adam Stump, at North Platte, Nebraska. The Secretary was to request the dismissal of the following men in a group:

Pastors: Julius Wolff of Sterling, Nebraska
H. J. Dirks of Febing, Nebraska
Wm. Thoele of Ridgeley, Nebraska
F. Spriegel of Nehawka, Nebraska
M. Kossick of Princeton, Nebraska
F. Schwarz of Greenleaf, Kansas

Candidates for Theology:

Gustav F. F. Mueller of Lanham, Nebraska
G. Endrulat of Marysville, Kansas
F. Kitzki of Home, Kansas.

These men, together with lay delegate Westphal from Ridgeley and the Messrs. Wehmer and Rulla from Sterling, were present at the organizational meeting.

Sunday, July 26, at the dedication of the new church, a few more pastors had expressed their agreement with the action and in the weeks following



**Ev. Luth. St. John's Church near Sterling,
Nebraska, dedicated on July 26, 1890.**

others by word of mouth or by correspondence approved of the actions taken and instructed the Secretary to sign their names to the document asking for their dismissal from the Nebraska Synod; These were the Pastors:

O. L. Luschei of Ohio, Nebraska
J. Bond of Hanover, Kansas
M. J. Tjaden of Diller, Nebraska
H. W. Fricke of Hooper, Nebraska
Chr. Moessner of Columbus, Nebraska, and

Candidate of Theology: J. Hediger of Pender, Nebraska.

Thus making a total of 15 pastors, for whom Pastor Dirks, as Secretary, asked dismissal.

The Nebraska Synod met that year from September 9-15 at Denver, Colorado. Pastor Dirks, as instructed, had sent in the request for the dismissal from the Nebraska Synod of the 15 men named above. Dr. Stump, then President of the Nebraska Synod, reported to the convention, that he had written Pastor Dirks: "That he could not recognize such a Synod, as the German Nebraska Synod, before it had been regularly organized and the General Synod had received it.

2. That Pastor Dirks did not by seal or official signature show his authority to make such a request for these 15 pastors, and

3. that the Constitution does not give the President the power to dismiss pastors in bulk".

However, he also recommended, that, all German pastors who would make individual application, be granted Letters of Dismissal to form the German Nebraska Synod".

The Synod appointed a special committee to report on this matter. Their report read: "That these proceedings of certain German brethren were disorderly and irregular; That they could not recognize the German Nebraska Synod, and hence could not grant Letters of Dismissal to it. But that, if at the time it be found "that a majority of the German members of Synod shall deem it expedient to organize a German Synod, it shall proceed regularly according to Synodical Law, this Synod will not then oppose such organization".

However, the German Brethern had not waited to hear from President



Ev. Luth. St. John's Church at Lanham, Kansas, in
which Synod met in September 1890.

Stump nor upon the decision of the Nebraska Synod convention. They met at their first convention in Lanham, Nebraska, from September 24-28, 1890. Just a few months after the organizational meeting held at Sterling.

STORY OF THE SETTLEMENT OF NEBRASKA

On May 30, 1854, President Franklin Pierce signed the "Kansas-Nebraska Bill". For Nebraska it was the first step in the transformation of the land from the status of "Indian Country" to the status of "white settlement" and home building. On March 15-16, 1854, the Omaha, Otoe and Missouri Indian tribes, through their chosen agent, Chief Logan Fontanelle, ceded their title to nearly 5,000,000 acres of the best Nebraska land—fronting the Missouri river and in direct line with the advancing pioneers on its eastern border—to the United States Government. The land thus became a public domain.

The first rush for the public lands filled the years 1854-1857. Hundreds of pioneers from Iowa and Missouri crossed over into Nebraska and began the erection of claim cabins to hold the land. A little later these were re-enforced by hundreds of others from east of the Mississippi. The first effective local governments in Nebraska were voluntary organizations, outside the law, designed to arrange disposal of the land and known as "Claim Clubs". Back of the Claim Club was the idea of a "Free Homestead Movement". These Claim Clubs together with the "Wildcat Banks" caused much grief before President Lincoln in 1862 signed the "Free Homestead Act".

Another "Act" of tremendous importance for the public domain and the people of Nebraska was the "Pacific Railroad Land Grant Act". In its final form the law granted all odd numbered sections in every township within twenty miles on each side of the proposed Union Pacific Railroad to the railroad company. The Railroad company sold this land to the settlers, thereby acquiring the money to finance the building of the railroad and also providing for the future business from these settlers, who would transport their produce on them.

The Railroads sent out pamphlets to enterprising people of Germany and the Scandinavian countries setting forth the advantages of Nebraska especially to the German States. The prospect of becoming the owner of 160 acres of good land for very little money and some work became the giant magnet to draw over larger numbers of immigrants to settle in Nebraska.

Hard upon the heels of the Homestead and Pacific Land Grants followed the demand for Statehood. Nebraska did not become a "State" until 1867. After the Civil War the tide of emigration set strongly westward. Active construction of the Union Pacific Railroad began at the same time. Nebraska was on the main central route westward. The Pacific Railroad spanned the continent in 1869.

In 1855 there were not quite 5,000 white settlers in Nebraska.

In 1856 there were over 10,000.

In 1870 there were 122,000.

In 1890 there were 1,580,000 Inhabitants, of whom one-fifth were foreign born.

The years 1873-1890 might be called the "Land Boom Years and the Years of Expansion" for both Kansas and Nebraska.

Thus the challenge of the land of Quivera, between the Big Muddy and the Great Shining Mountains, was met by the pioneers, settlers and immigrants, who sought to subdue the land and to make it fruitful. But what of the challenge of the Eternal Verities? What of the Beginnings and the Growth of the Lutheran Church?

The Catholics, Congregationalists, Presbyterians, and Baptists began their ministry in Nebraska before we Lutherans did. But the Pioneer Pastor of the Lutheran Church in Nebraska was Henry Welty Kuhns.



Pastor Henry Welty Kuhns, D. D.

He was born in Greensburg, Pennsylvania, in 1829. He was a graduate of Pennsylvania College and Gettysburg seminary; He had received some of his seminary training under Prof. S. S. Schmucker, author of the "Definite American Platform". He was licensed to preach at Bedford, Pennsylvania, in 1858, when the Allegheny Synod commissioned him as their missionary to Nebraska on October 15, 1858. His commission read: "To be the Missionary of the Allegheny Synod at Omaha and adjacent parts, at a salary of five hundred dollars, in addition to what he might collect on the field." That phrase: "and adjacent parts" added to Omaha, covered a tremendous territory. It extended from the Missouri river on the east to the Pacific ocean on the west. On December 5, 1858, he organized a congregation known as the 'Emmanuel Evangelical Lutheran Church' with nine members at Omaha, then an Indian trading post and a village with about 300 inhabi-

tants. Afterwards the name of the church was changed to 'Kountze Memorial Ev. Luth. Church' because of the benefactions of Mr. Augustus Kountze, one of the original nine members. This first year Dr. Kuhns spent a great deal of his time in surveying the field assigned to him—under the terms called 'adjacent to Omaha'. He visited towns and settlements. At Ponca, Tekamah, Dakota City, Elk Point and Yankton, South Dakota; south along the Missouri

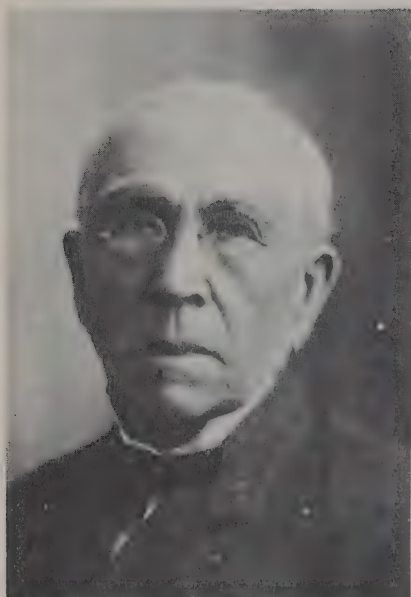
Note: The following information received from Dr. Dwight F. Putman, President of the Central Pennsylvania Synod, may be of interest in this connection: "The Allegheny Synod adopted a resolution in 1857 reading: 'That the Allegheny Synod established a Synod in Omaha City, Nebraska Territory'".

That a committee of one be appointed to carry this into effect as soon as possible. It seems that the Reverend P. Sahm, pastor of the First English Lutheran Church of Johnstown became the committee of one to put this action of the Synod into operation. This committee of one had contacted Pastor Kuhns, who was at that time a member of the Pittsburgh Synod, with reference to his call on this mission field, which call was then issued by the Allegheny Synod.

river he visited and preached at Falls City, Brownsville and Plattsmouth; on the Platte river: Fremont, Columbus, Grand Island. He returned to Pennsylvania to attend the convention of the Allegheny Synod at Hollidaysburg, Pennsylvania, in the fall of 1859. There the Allegheny Synod ordained him to the ministry. He returned to Omaha; continuing his visitations and preaching in the 26 known settlements west of the Missouri. Kearney, North Platte, in Nebraska, Cheyenne and Laramie in what is now known as Wyoming, and as far west as Fort Benton, in what is now known as Montana. Dr. J. Kuhlmann, of whom more will be said in the pages following, says: "That in two years he visited every known settlement in this great territory". Dr. Kuhns succeeded in organizing 25 congregations in these and other places not mentioned, in the years following. Dr. Kuhns was held in high esteem because of his eloquence, abilities and assiduousness, as can be seen from the fact that he served as the Chaplain of the Nebraska Legislature in 1858-1860. To him also belongs the credit of securing to Omaha the establishment of the Nebraska Institution for the Deaf and Dumb. In the early years the bells in the church tower of his church on 13th and Farnam served as a general fire alarm for all Omaha. Perhaps this is typical of Dr. Kuhns, he felt that he and his church were there to serve the whole community, all of Omaha, and the State in whatever capacity they could serve.

But now let us turn our attention more directly to the things that had to do with the beginnings of the German work in Nebraska. Dr. Kuhns met the Honorable Mr. Henry Sprick of Fontanelle, in March 1860, in the store of Mr. James Megeath on 13th and Farnam Streets, Omaha. That was a memorable meeting with far reaching results. It led to the establishment of German Lutheran work in the midland territory, and the winning of the West for Christ and the Church. Mr. Henry Sprick, an active layman, from Westphalia, Germany, had come to this country in 1853. He stayed in Quincy, Illinois, for 18 months, then, as a member of the 'Nebraska Colonization Company', he came to Fontanelle in 1855 and induced other countrymen from Westphalia, Germany, and Quincy, Illinois, to join him at Fontanelle.

On that particular day, when he met Dr. Kuhns in Omaha, he had been driving an ox wagon for supplies and he had thriftily walked barefooted to Omaha to save his boots from being cut to pieces by the sharp gritty sands, as the boots in those days cost \$40 a pair. At the city limits of Omaha he put on his boots and entered properly shod. He asked Dr. Kuhns to minister



The Honorable Mr. Henry Sprick.

Dr. Roeder, a native of Bavaria, Germany, had studied under the famous Chemist Liebig. Dr. Roeder read the German translation of the sermon Dr. Kuhns had written in English to the congregation. Dr. Kuhns officiated in English. After the services, Dr. Roeder read a translation of the constitution, which Dr. Kuhns had prepared, to the congregation and explained it point by point. It was adopted. The church was organized with 33 members. The charter members whose names are obtainable were: Henry Wilkening, Sr., Henry Sprick, Kaspar Stork, Wm. Stork, Henry Brinkman, Wm. E. Lusing, Karl Osterman, Wm. Hilgenkamp. After the German custom these were the heads of families and included their wives and children.

The first congregation organized by Dr. Kuhns was Emmanuel, now Kountze, in Omaha on December 5, 1858. The second was Salem, at Fontanelle, on June 17, 1860. The third was Emmanuel at Dakota City, Nebraska, in Mr. Virtue's Store, on July 22, 1860. However, the first Lutheran church building erected in Nebraska was the church built in Dakota City in 1860. This building is still standing.

to them. Dr. Kuhns returned with Mr. Sprick in his ox wagon. That was just about a days journey to Fontanelle. He preached in Mr. Sprick's loghouse. And after that he preached there about every two weeks, or as often as his other missionary engagements permitted.

Dr. Kuhns had only such German as he had learned in college. It took him fully two weeks with midnight oil, grammar and dictionary to prepare a German sermon. But after his third German sermon the good people at Fontanelle told him not to worry so much about his sermons, but to preach in English, as they understood his English much better than they did his German. Dr. Kuhns continued these services in Fontanelle for four years, until 1864.

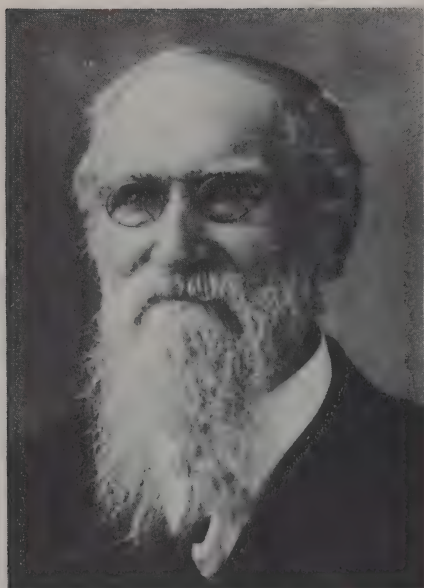
He organized the Salem Ev. Luth. Church at Fontanelle in the Methodist church there on June 17, 1860. He was assisted by Dr. Augustus Roeder, who was then a Deacon of Emmanuel, now Kountze Memorial Lutheran Church in Omaha.



**First Lutheran Church building in Nebraska at Dakota City,
Nebraska.**

(Built 1860—still standing 1950)

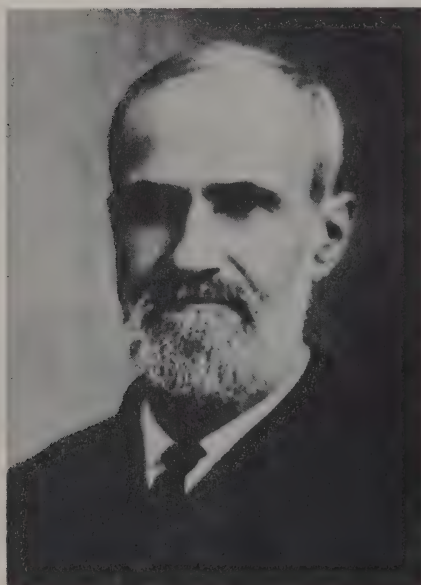
Dr. Kuhns labored alone five years and nine months in Nebraska territory. Dr. Kuhns succeeded in persuading Rev. J. F. Kuhlmann, from the Allegheny Synod, to assist him in the work. In October, 1864, Rev. J. F. Kuhlmann came to Fontanelle to become their regular pastor and to assist Dr. Kuhns in the other German work he had started. In December, 1864, Rev. Samuel Aughey came to Nebraska and took charge of the Dakota City congregation and also at Ponca, until in 1871, when at the suggestion of Dr. Kuhns he became Professor of Natural Sciences in the Nebraska State University at Lincoln. In 1866 Rev. Eli Huber came to Nebraska and occupied the Otoe County territory, serving as the pastor of the church at Nebraska City. In 1867, the year Nebraska became a State, Rev. J. G. Groenmiller, came to Nebraska and devoted himself exclusively to German work. Rev. W. I. Cutter became missionary at Plattsmouth in 1866, but left before anything permanent was accomplished and was transferred in 1869 to the Kansas Synod. These five men, Dr. Kuhns, Dr. J. F. Kuhlmann, Dr. Samuel Aughey, Dr. Eli Huber and Rev. J. G. Groenmiller, all missionaries sent out by the Allegheny Synod, were the men who continued long enough in the field to accomplish something permanent. These are properly called the Lutheran Pioneer Preachers of Nebraska.



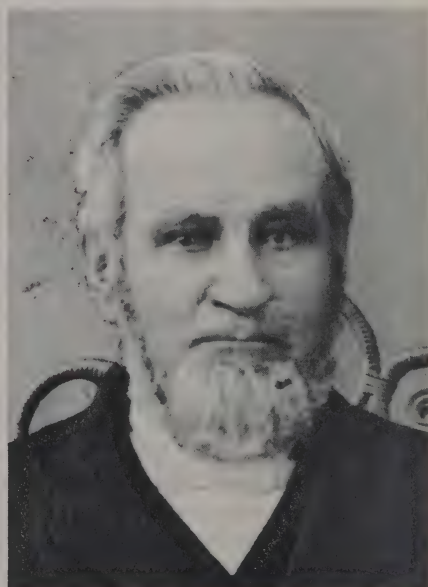
Pastor J. F. Kuhlmann



Pastor Eli Huber



Pastor Samuel Aughey



Pastor J. G. Groenmiller

All these men, with the exception of Dr. J. F. Kuhlmann, were native born Americans. But Kuhlmann had come over at the age of eight—and had received some training in Gettysburg College and his theological training by private tutoring from a pastor. Of Pastor J. G. Groenmillar little is known except that he came from the Allegheny Synod, was a Veteran of the Civil War, and was a German-American. Pastors Kuhns, Aughey and Huber had received their training in Gettysburg College and Gettysburg Seminary under Prof. S. S. Schmucker. But all five men shared S. S. Schmucker's views.

Dr. Schmucker in the first half of his life had been a very staunch Lutheran, holding high the Confessions of the Lutheran Church. But in the second half of his life, that is the half in which some of these men received their training, he had modified his views. He believed that in the "Confessions" only the "Fundamental Doctrines" were binding upon the pastors. To him "fundamental doctrines" were those common to the protestant churches. Hence, in their practical ministry these men, in their great zeal to "plant the church", gathered, so they said, from all denominations to the higher glory of the Lutheran Church. But in order to do that successfully they felt that they had to limit themselves to the "Fundamental Doctrines" so called. Thus everything that was distinctive and peculiar to the Lutheran doctrine was cancelled out. If this had been continued consistently for the next 50 years—it would have meant the death of the Lutheran Church. Another consequence of this trend was the animosity of the pastors against Lutheran altars, Lutheran pulpits, Lutheran pulpit gowns and Lutheran liturgy. Although Dr. Kuhns was a Royal Arch Mason and in masonry used vestments and ritual, in the church he thought them to be detrimental, especially if they were different from that used in the other Reformed churches. On the whole it must be said to their credit that these men were men of zeal, and of devotion; men who were alert, able and active; men who were sincere in their convictions and who had a great love for their "Lutheran" church.

In 1869, the same year that the Union Pacific Railroad connected the East and the West, the Allegheny Synod discontinued its synodical support of Nebraska Missions and turned them over to the General Synod.

BEGINNINGS OF SYNODS

In the spring of 1865 a call was published in the "Lutheran Observer", inviting all the Lutheran Ministers in Kansas, Nebraska and Missouri to participate in a conference on May 26th, at Monrovia, Kansas. The special purpose of the conference was stated to be the dedication of the Lutheran church at that place. There were present at this conference the pastors H. W. Kuhns and J. F. Kuhlmann, from Nebraska, S. P. Harrington, the local pastor at Monrovia, John Ellinger of Pardee, Kansas, J. B. McAfee of Topeka and David Earhart of Pardee, Kansas. Rev. D. Earhart was chosen President and Rev. J. Kuhlmann Secretary of the conference. The trip to attend this conference made by Kuhns and Kuhlmann, says Dr. Ott, in his History of the Kansas Synod, surpasses that of any other clergyman in the General Synod in the matter of miles traveled. Rev. J. F. Kuhlmann left his home in Fontanelle at 2 A. M. of May 22nd and rode in his buggy 35 miles to Omaha. Then hitching his pony with that of Rev. H. Kuhns to a two-horse buggy, and after experimenting to see whether the horses would drive double, these two

ministers started on their long trip together. Crossing the Missouri at Omaha, they rode on the east side of the river, stopping at Glenwood, Iowa, Rockport and Oregon, Missouri. They spent the night of the 24th at Oregon City, Mo., and early in the forenoon of the 25th, crossed the Missouri river on a flatboat at Iowa Point near White Cloud, and into Kansas at its most northeasterly corner. Here they took dinner with a contraband negro, and after crossing Doniphan County and part of Atchison County, Kansas, they arrived at Monrovia late in the evening after a weary ride of over 200 miles. The return trip was made on the west side of the Missouri river, thru Falls City, Nemaha City, Brownville, Nebraska City and Plattsmouth, Nebraska; finding good openings for our church work at Nebraska City and Plattsmouth. Accordingly, the Allegheny Synod was urged to occupy these places. On the return trip Pastor Kuhlmann's pony gave out in exhaustion—they arrived in Omaha much later than they had told Mrs. Kuhns they would return. Mrs. Kuhns had spent many weary hours walking the floor and standing at the window waiting anxiously for their return.

On November 5-7, 1868, the Kansas brethren met in Topeka, Kansas, where they organized themselves into the Kansas Synod. In the next year, 1869, the Kansas Synod met at Atchison, Kansas, in April. Here Pastor Groenmiller, then at Rockport, Missouri, joined the Kansas Synod. He wrote the President that "he was a German, but by no means in favor of extreme symbolism". Extreme Symbolism meant the strict adherence to all articles of the Unaltered Augsburg Confession. Dr. Ott, in his History of the Kansas Synod, states: "Nearly all the pastors on the Kansas and Nebraska field were in sympathy with that portion of the General Synod which was inclined to reject a certain part of certain articles of the Augsburg Confession". These had been under fire in the church press. "These articles were mainly those in which the Lutheran Church differed from the so-called Reformed Churches with which it was surrounded". Certainly, as far as these western pastors with a missionary zeal were concerned, it seemed easier for them to gather everybody into the Lutheran Church, if they could leave out the distinctive expressions of Lutheran doctrine.

The Lutheran churches of the world may differ in language, customs, and practices but they are one in doctrine. They have attained this unity of doctrine thru the "Augsburg Confession" presented at the Diet of Augsburg, Germany, in 1530. However, in 1540, Philip Melanchton, seeking closer union with the Reformed churches, "altered" the Augsburg Confession, particularly in the article on the Lord's Supper, in such a way that it would be acceptable to the Reformed. Hence the Lutheran Church of the world today stands on the "Unaltered Augsburg Confession". Melanchtons attempt is called the "Altered Augsburg Confession". Now Dr. S. S. Schmucker in his revision of the Augsburg Confession, known as the "Definite Synodical Platform," sought to alter the Confession some more. He agreed with those Lutherans, who saw the future of the Lutheran Church in America in trying to bring about doctrinal and practical agreements with other non-lutheran protestant denominations. So he altered the Augsburg Confession by omitting certain parts that were unpopular or by substituting the phraseology of the "Altered Confession". Thus in the Article on the Lord's Supper, he substituted Melanchtons phraseology, which meant in effect that he was giving up the belief that

our Lord is truly present in, with and under the bread and wine; Or, he omitted, for instance, portions of the Article on Baptism, which teaches that Regeneration comes thru Baptism and the Holy Ghost; or, again, he omitted those parts of Luther's Catechism which teach that forgiveness of sins, life and salvation are conferred thru the sacraments—and other points.

When Pastor Groenmiller wrote to the Kansas Synod "that he was not a strict symbolist" he meant that he did not hold with the strict wording of the "Unaltered Augsburg Confession" but that he agreed with the so-called "Definite Platform". But this was not Groenmiller's position alone. This was the position of nearly all the pioneer pastors in Kansas and Nebraska. In fact the Kansas Conference agreed to organize the conference into the Synod upon the basis of the "Definite Platform". And if the Kansas Synod had done so, later on, when the Nebraska Synod was organized, it would have followed suit. However, one man in the Kansas Conference prevented that. That man was David Earhart, ancestor of Amelia Earhart of round the world flight fame. He refused to unite with them on that basis. And such was the respect in which he was held that the Synod organized itself on the old basis of the "Unaltered Augsburg Confession".

BEGINNINGS OF THE NEBRASKA SYNOD

On October 5-9, 1870, the Kansas Synod met at Lawrence, Kansas. Here Licentiate Albert Buetow, then in charge of the congregation at Fontanelle, Nebraska, asked and was received into the Kansas Synod. The congregation at Fontanelle also was willing. And the Kansas Synod installed him in the Fontanelle congregation.

Now the men in Nebraska were aroused to the need of forming their own Synod. First Pastor Groenmiller, now Buetow, probably next the Fontanelle congregation and who knows who would next join the Kansas Synod. Now it was time for the Nebraska men to do something.

The beginnings of a Nebraska Synod organization are due chiefly to Pastor J. F. Kuhlmann. He called a meeting to be held in Omaha on the 27th of April, 1871. The following pastors were present: Rev. J. F. Kuhlmann of Dakota City, Rev. S. Aughey of Dakota City, Licentiate A. R. Buetow of Fontanelle, Rev. G. N. H. Peters of Omaha and Rev. Ira C. Billman of Omaha. They decided that: "The ministers of the Evangelical Lutheran Church in connection with the General Synod, at once ask for dismissals from the Synods to which they respectively belong, for the purpose of organizing a Synod on the bounds of their own territory." Rev. Kuhlmann was elected President and Rev. Billman, Secretary. They met again on the 1st of September, 1871, in Omaha. The following men had secured their dismissals and were present: J. F. Kuhlman, J. G. Groenmiller from Rockport, Missouri, G. N. H. Peters, S. Aughey, Licentiate A. R. Buetow and Ira C. Billman. During the discussion on the constitution Rev. Eli Huber from Nebraska City, Nebraska, was also received into the Synod. The Nebraska Synod organized upon the basis of the Constitution of the Wittenberg Synod. The Wittenberg Synod in 1868 had revised its constitution; they had accepted the basis of the General Synod (i. e. The Unaltered Augsburg Confession) with a very small majority vote.

But they also immediately resolved "that this act will in no sense disturb our cherished position taken in years past on the "Definite Synodical Platform". By this they meant that they would give lip service to the Unaltered Augsburg Confession—but they also would consider themselves free to follow the practices which the Definite Synodical Platform made possible. The men of Nebraska were in sympathy with the Wittenberg constitution and position. Here at this convention Licentiate A. R. Buetow from Fontanelle was ordained as a pastor, thereby becoming the first man to be ordained by a Lutheran Synod in Nebraska.

Note: Dr. W. H. Kuhns had no part in the organization of the Nebraska Synod. He considered himself a member of the Allegheny Synod. He left Nebraska on account of his health in 1872. He returned to Omaha in 1887. In May, 1875, at its convention in Baltimore, the General Synod received the Nebraska Synod into membership.

From August 3-7, 1876, the Nebraska Synod met in Omaha. At this convention Pastor Julius Wolff and J. H. Dirks were received into Synod. At this convention President W. A. Lipe recommended that "A Traveling Missionary shall be employed, who shall do the work of an Evangelist, because there are many neighborhoods that are composed almost exclusively of Germans, and these need attention from us now, lest we lose them and their children". Previous to this the Synod had adopted a By-law, stating: "That in all transactions and discussions of Synod, the English and German languages shall have equal rights".

Pastor Julius Wolff, upon the basis of these recommendations and his own initiative, addressed himself to some brethren in St. Chrischona, Switzerland and Hermansburg, Germany. The pastors Joseph Daiss, Christian Moessner, Friedrich Spriegel and Gottlieb Nagel, all from St. Chrischona, and H. W. Fricke from Hermansburg Mission Institute in Germany, answered the call. These in turn invited others from the Old Country, so that by 1890 there were just as many from the Old Country as there were American born pastors in the Synod.

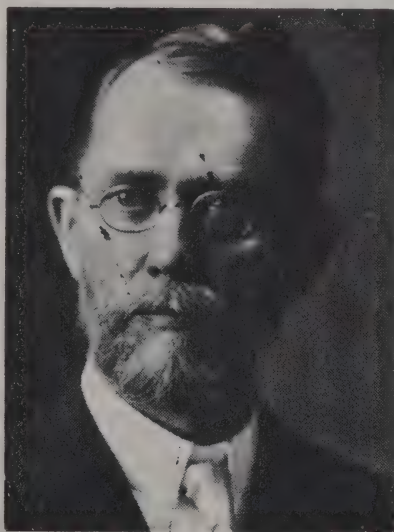
For further information on the Pastors of the Nebraska Synod from 1871-1893 see the Table of Pastors on the Roster of the Nebraska Synod (see pages 162 - 167)

Let it be said that in the first years many of the pastors were their own Traveling Missionaries and Evangelists because the Home Mission Board had no money for them. However, from 1878 Pastor Kuhlmann was commissioned by the Nebraska Synod to be its traveling missionary. He was under a Synodical Missionary Committee and did missionary work in addition to serving a regular congregation. Likewise, other members of the Mission Committee served, as for instance Dr. Brodfuehrer in 1879. Then in 1880 again Dr. Kuhlmann serving the German interest and organizing many of our congregations.

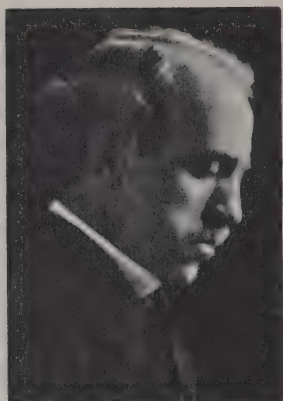
The Nebraska Synod appealed to the Home Mission Board of the General Synod for help; They were told by Rev. Goodlin, Secretary of the Board of Home Missions of the General Synod, at their convention in Febing, Nebraska, 1879: "That the Synods should pay their apportionment—and support would be given according to apportionment". Now that was a most unjust provision. If all mission work were to be done on this basis, soon no mission work

would be done. This was an acknowledged mission field; Nebraska had just recently become a state; not long before, it had been opened up for settlement. In these years, between 1870 and 1890, over a million people flooded into the state. The settlers were poor, congregations were barely established. The request of the Board for full apportionment was almost impossible under the conditions. Yet the Secretary of the Home Missions Board of the General Synod informed them: "That funds from German congregations would be applied to German Home Mission work and funds from English congregations for English work". This of course could only work as an advantage for the English work. For the Germans in the west were nearly all poor. Coming from State Churches in Europe, where their taxes supported the churches, they had no understanding and no training in what we call "benevolent giving". This Ruling showed either a very bad prejudice or else an appalling lack of understanding of the situation. Given a situation such as after World War I, when immigration had ceased and the church found it desirable to curtail the German work, such a policy, tho not justifiable, might have been understandable. But in this period of tremendous surges of immigration from Lutheran countries one would have supposed, that they would have constituted a great challenge to the Home Mission Board. But instead we find a discriminatory policy advocated which hindered the growth of immigrant congregations. Finally, the Secretary, Rev. Goodlin, promised: "That the Board would appoint a Traveling Missionary as soon as sufficient money was on hand". That didn't happen until eight years later, when the General Board established a Traveling Missionary in 1886 and headquarters were established for this work in Omaha.

Pastor Conrad Huber, a bi-lingual man, filled the position from 1887-1893.



Pastor Conrad Huber
Traveling Missionary
1886 - 1893.



Pastor John N. Lenker

Church Extension Secretary of the
General Synod, 1886 - 1893



Pastor Samuel Bacon Barnitz

Western Secretary of the General
Synod, 1881 - 1902

Pastor John Nicholas Lenker, Secretary of Church Extension of the Home Missions Board of the General Synod from 1886 to 1893, made his headquarters in Grand Island, Nebraska, where he had been pastor of the Nebraska Synod congregation in 1882—until he was called to be the Church Extension Secretary. He is the author of "Lutherans in All Lands" and a Translator of "Luther's Works".

Pastor Samuel Bacon Barnitz, Missionary and Western Secretary, in distinction from the General Secretary in the East, of the Board of Home Missions of the General Synod from 1881-1902, made his headquarters in Denver, Colorado.

Under the administration of these three men, C. Huber, J. N. Lenker and S. B. Barnitz, the friendliest relations prevailed between our Synod and the Board of Home Missions. These men attended our conventions, participated in cornerstone layings and dedications of our churches and our parsonages, arranged for loans and mission support. After these men were no longer on the field for the Board of American Missions, our relations with this Board deteriorated slowly at first, and then at an increasingly accelerating pace, until the mission work of our Synod came under the care of the Board of Northwestern Missions of the United Lutheran Church in 1920.

In 1877 the Nebraska Synod was divided into two Conferences, one north, the other south of the Platte river. In the convention of the Nebraska Synod held at Waverly, Nebraska from September 27-October 1, 1882, this division of Conferences was changed, so that "The two Conferences of Synod be hereafter known as the English and the German Conference; and that these Conferences be not divided geographically but according to language; and that the German brethren compose the German Conference and the English brethren the English Conference".

At Ponca in 1884, a Preamble and Resolutions were adopted, praying the General Synod to establish a Board of Education. This movement resulted in the establishment of the General Synod's Board of Education, having later the fostering care of Western Theological Seminary and also Midland College at Atchison, Kansas.

Now, after a quick glance at the field and how it was manned, let us turn our attention to the men who organized and contributed to the early development of the German Nebraska Synod. We shall limit our attention to those men who organized the Synod, those who joined it in its first year, and those who were influential in forming their sentiments.

PEN PORTRAITS

Pastor Julius Wolff, son of a cabinetmaker, was born in Pomerania, Germany, 1823. Desiring to become a missionary he attended the Gossner Mission School at Berlin. This school required its candidates to learn some manual trade or profession in addition to theology. He learned to be a cabinetmaker and studied Homeopathic medicine. During his ministry in Nebraska the demands made upon him were almost equally divided between that of the Ministry of the Word and the Ministry of Healing.

After graduation and marriage he was sent to America in 1863. He came to Minnesota, where he ministered, preached and taught school for twelve years; organizing eight churches during that time.

While on travel tour he came to Nebraska in 1876. Here he accepted a call to serve the Logan church, some miles north of Fontanelle. The Nebraska Synod received him as a member at its convention in Omaha on August 3, 1876. In 1883 he received and accepted a call to the newly organized congregation near Sterling, Nebraska. For a short time he and his family lived in the town of Sterling, until the small congregation bought a 40-acre tract of land. The tract was located two miles south of Sterling. Here the congregation erected a 16x24 frame house with full basement underneath. The pastor and his family moved into the basement, using the upstairs for school and church.

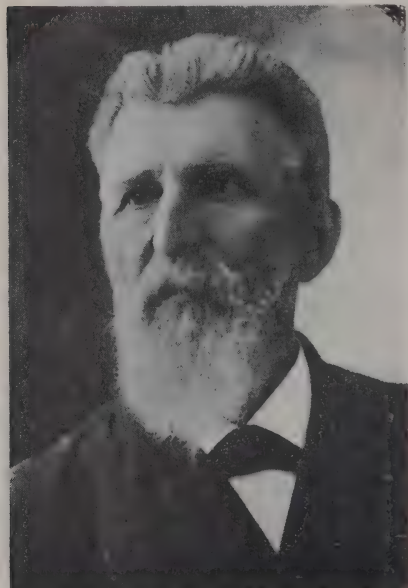
The next spring Pastor Wolff bought a 160 acre farm, one mile south and one mile west of this location, where he made his home. The first years he regularly walked the two miles to teach school in the former parsonage, now used as church and school. In this 16x24 frame building the new Synod was born. The new church was built in 1890, and its dedication was the occasion for calling a meeting of the brethren of the German Conference of the Nebraska Synod.

Pastor Wolff died in 1910. One of his grandsons, Pastor Lorin J. Wolff, is now the fulltime President of the Midwest Synod; another grandson, Pastor



Pastor Julius Wolff

Wallace Wolff, is a missionary in British Guiana; A third grandson, Fred Ollendorf, is pastor at Platte Center, Nebraska; and a fourth grandson, Fred Wolff, is at present a student for the ministry at Northwestern Seminary in Minneapolis, Minnesota.



Pastor J. H. Dirks

Pastor Jann Hanssen Dirks was born in 1842 in Ostfriesland, Germany. He taught school in Germany. Emigrated to America with his wife and two children in 1869. He came to Pennsylvania, then Peoria, Ill., and then Phelps, Missouri, serving as a teacher in each place. At Rockport, Mo., he received his full citizenship papers in 1874. He received his training for the ministry by correspondence and private tutoring of Pastor Giese, at that time Professor at Carthage College, Ill. He was licensed to the ministry by the Central Illinois Synod in 1876. As a licentiate he served the congregation at Phelps, Mo., from March 27, 1876, to March, 1877. During this time he continued his private studies. In March, 1877, he received and accepted a call to the congregation at Febing, Nebraska (now known as the St. John's Lutheran Church near Auburn, Nebraska, rural), where he

was ordained by the Nebraska Synod on Trinity Sunday 1877. He served this congregation until his retirement in December, 1915.

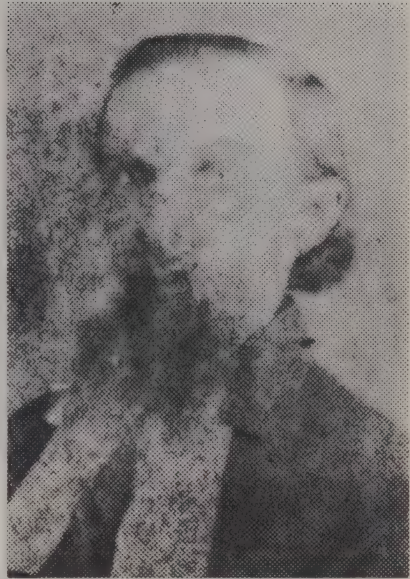
While pastor at Febing he also served as Postmaster and Storekeeper in a little store with a postoffice niche about ½ mile east of the present St. Johns parsonage and the "Old Stone Church."

The outstanding trait of his character was his love of independence. He was, what we sometimes call, "a selfmade man". He found his own way of receiving his theological training. For over twenty years he was storekeeper and postmaster on the side because he wanted to be independent of his congregation. An unhappy experience with the Nebraska Synod in his earlier years made him determined that his congregation remain independent of Synod. And during all the years, even when he was Secretary, later, President of the German Nebraska Synod, he prevented his congregation from affiliating with Synod. He loved "independence".

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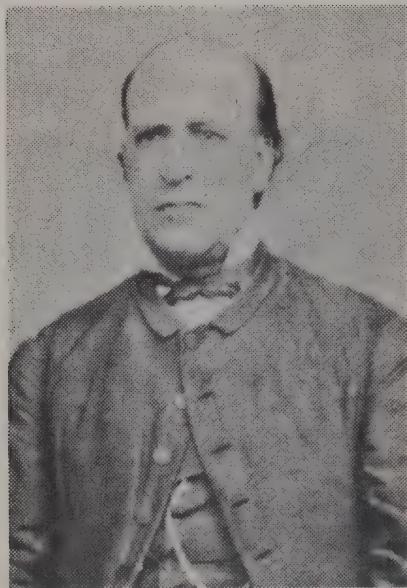
Pastor Wm. Thoele was born in 1839 in Germany. He was accepted into the Central Illinois Synod in 1870. He joined the German Conference of the Synod in 1873. He was one of the founding members of the Wartburg Synod, which came into existence, when the German Conference of the Central Illinois Synod constituted itself into a new Synod in 1875. He came to the Nebraska Synod in 1880. Here he served until his death in 1891.

He was present at the founding of the German Nebraska Synod. Thus he was a charter member and founder of two synods. Undoubtedly the experience and knowledge gained in the founding of the Wartburg Synod came in good stead at the founding of the German Nebraska Synod. He, together with the brethren, M. Tjaden, and J. Bond, influenced the brethren very strongly against the Missouri Synod.



Pastor Wm. Thoele

During the great doctrinal conflict between the "New Measures and the American Platform" and the "Old Measures and the old doctrinal position", which came to a head in 1866, some of the pastors and congregations of the Central Illinois Synod had shifted their allegiance and membership first from the General Synod to the new General Body, which had split off from the General Synod and called itself the "General Council", then from the General Council to the Missouri Synod. However, soon these pastors and congregations rebelled against the "Predestination Doctrine of the Missouri Synod" and particularly against the strict practice of casting all lodge members out of the church. Much litigation about church properties resulted. The Pastors Thoele, Tjaden and Bond lost their churches in such litigation, hence their strong antagonism to Missouri.

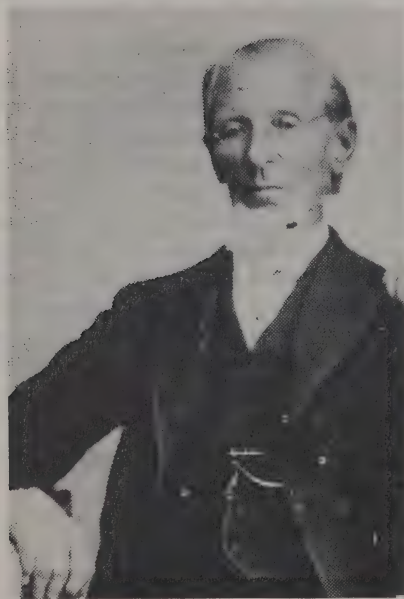


Pastor J. Bond

Pastor J. Bond was born in 1822 in Kassel, Germany. He studied for the ministry in Germany, was ordained in 1862. Coming to America he became a member of the Central Illinois Synod and was present when the German Conference constituted itself into the Wartburg Synod. When Pastor Bond lost his church in the aforementioned litigation he came to the Kansas Synod in 1878.

Then later in 1878 he and his congregation joined the Nebraska Synod because of her interest in the German work. After an interval of six years, during which he served in the Wartburg Synod, he returned to Nebraska and was one of the members who asked for dismissal from the Nebraska Synod to the newly organized German Nebraska Synod in 1890. He died in 1904.

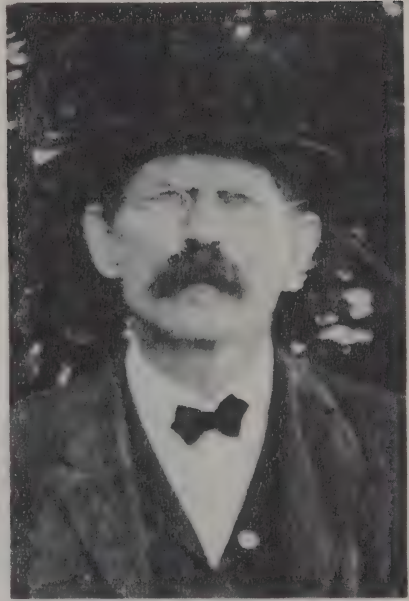
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Pastor M. J. Tjaden

Pastor Menke Janssen Tjaden was born in Leer, Hanover, Germany, in 1821. He learned the trade of basket-weaving. Fought in the war of 1848 against Denmark. Soon thereafter he married and came with his wife to the United States. He wanted to study for the ministry but had no means. After landing in New Orleans and working there for a short time, he moved to Quincy, Illinois, where he set up in his trade, and at the same time received instruction in theological subjects from a Lutheran Pastor. Later he attended the Seminary at Springfield, Illinois. He was ordained into the ministry in 1860, and became one of the founders of the Wartburg Synod. In 1882 he moved to Nebraska and joined our Synod as a charter member. He retired from active service in 1893 and died in 1902.

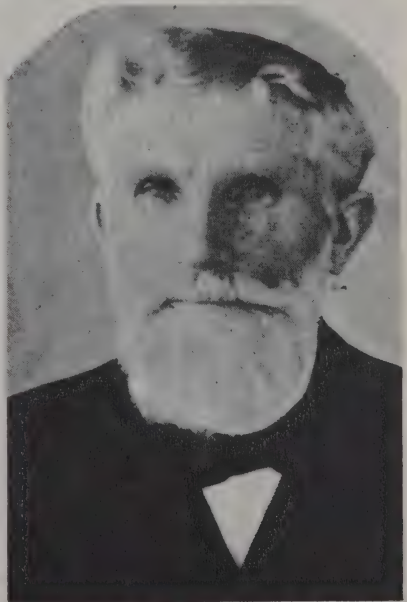
Little is known of Pastor O. L. Luschei beyond the fact that he was endowed with great physical strength and that he used it on occasions as a means of persuasion. He had been received into the Nebraska Synod in 1885 and served a number of congregations in that Synod. He joined the German Nebraska Synod in 1890 and served therein until his death in 1910.



Pastor O. L. Luschei

* * * *

Pastor Heinrich Wilhelm Fricke was born in Hanover, Germany, and was trained in the Hermansburg Mission Institute under Theo. Harms. He came to America in 1871 and served as a schoolmaster for a few years in Cincinnati, Ohio, and Corning, Missouri. In 1878 he entered Carthage College and studied theology under Prof. F. E. Giese. He was licensed by the Nebraska Synod in 1880 and was ordained at Waverly, Nebraska, in 1881. His first charge was Wisner, Nebraska. He was interested in the youth work of the church and had a part in the organizing of the Nebraska State Luther League. He had a kindly disposition coupled with a voice with the penetrating power of a buzz-saw.



Pastor H. W. Fricke

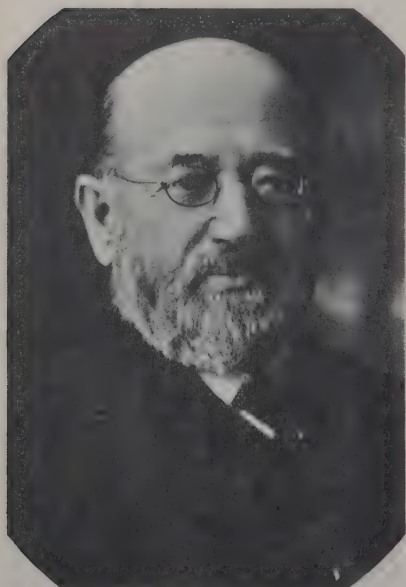


Pastor G. Endrulat

Pastor Georg Endrulat was born in 1858, in Gumbinnen, East Prussia, Germany. After completion of his military service, he entered the Gossner Mission Institute in Berlin, and came to America in 1886. He served as assistant to Pastor Krause in St. Louis, Mo., later as assistant to Pastor Gutleben, at Home City and Marysville, Kansas. He was finally called by the congregation at Marysville.

He attended the organization meeting in 1890 as a candidate of theology and was ordained at the first regular convention in Lanham, Nebraska. He served a number of congregations in our Synod, and was of a very quiet and retiring nature. He died in 1911.

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Pastor R. Neumaerker

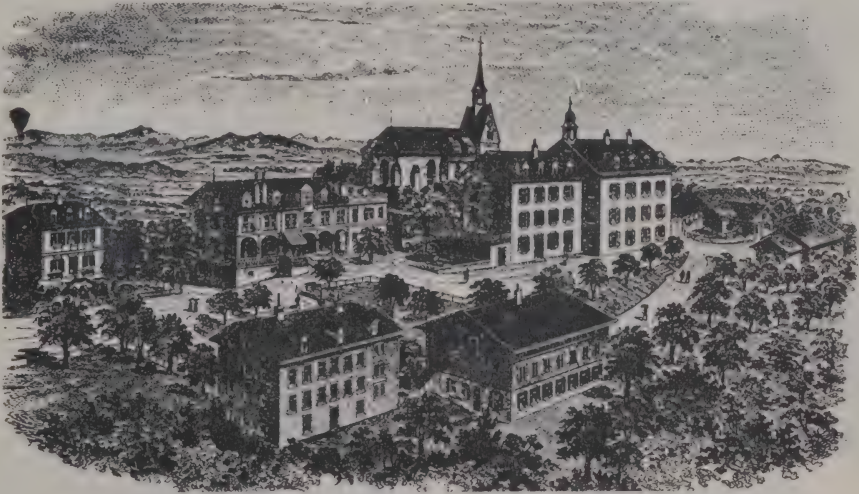
Richard Wilhelm Neumaerker, a pastor's son, was born in Saxe-Weimar, Germany, in 1844. Studied theology at the Universities of Jena and Halle, where he passed his examination as candidate of theology in 1868. For two years he served as assistant professor at the Gymnasium at Meiningen, Thuringia, where he was also tutor of Prince Karl of Hessen-Philipstal and to Prince Henry of the Netherlands. During the Franco-Prussian war he served as Field Deacon with the Red Cross on the battlefields of Metz, Sedan and Strassbourg. In October 1870 he was called back to Weimar and ordained as Vicar to the Court Church. In 1872 he became pastor of the only Protestant church in Luxembourg. In 1884 he became pastor of a little country church at Barada, Nebraska. What a contrast from Court Preacher to country pastor.

It was at a meeting of the German Conference in his church at Barada in 1888 where the first action was taken that eventually led to the separation of the German pastors from the Nebraska Synod. He was quite enthusiastic about the idea of separating, yet cautiously

waited until he was sure the new Synod would be recognized by the General Synod.

He was a short and cheerful man with courtly manners and social graces. He was a talented pianist, who had studied under the great Franz Liszt. He lent tone to the Synod and was its President for about 8 years and vice-president for many more years. In his last church at Columbus, Nebraska, he served for 26 years, he knew everyone, tho he could not see any one. He was nearly blind.

THE ST. CHRISCHONA MEN



Pilgrims Mission St. Chrischona near Basel in Switzerland

The men described in the foregoing pages came from various backgrounds, and received their education at different schools. The men following, however, can be grouped under the schools from which they graduated. First there were the men from the Pilgrim's Mission at St. Chrischona, Switzerland.

The men who came from this school and joined the new Synod in its beginning years were, F. Spriegel, Christoph Moessner, Jacob Hediger, Christian Sick, J. Gutleben, H. Schumann.

St. Chrischona, in operation from 1840-1890, was really a union seminary in Switzerland where both Lutheran and Reformed pastors were trained. Its chief emphasis was on practical subjects, as may be inferred from the fact that all were required to learn a manual trade or practice some other profession on the side.

The differences between the Lutherans and the Reformed were respected. Having learned to get along with the Reformed brethren in the seminary they could get along with reformed practices over here. One of the outstanding characteristics of these men from St. Chrischona was that they were men of peace. Being men of peace they wanted no part in the battle of words being waged between the Iowa Synod and the Missouri Synod on such matters as Predestination, or Secret Societies. But they felt that it was not

right for pastors to be members of secret societies. Most of them received their instruction under Inspector Rappard of St. Chrischona; he is the man with whom Pastor J. Wolff and later J. D. Severinghaus, got in contact when they wanted men.



Pastor Christoph Moessner

Pastor Christoph Moessner was born at Kieselbronn, Baden, Germany, in 1846. Missionary Irion from India aroused in him the desire to become a missionary to India. He enrolled at St. Chrischona in 1872. He was consecrated to serve as Missionary and Evangelist in Alsatia in 1876. In 1879 his Board advised him to go to America. He came to Wisner, Nebraska, and was ordained by the Nebraska Synod on October 22, 1879. He organized and served a number of congregations. His eldest son is now Vice-President of Synod. He was a very pious man and of all the Chrischona men the most respected. He was President of the new Synod for the first two years.

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Pastor F. Spriegel

Pastor Friedrich Spriegel was born in Wuerttemberg, Germany. Served five years as Evangelist of the Evangelical Society in Stuttgart, Germany. Entered St. Chrischona to study for the ministry. The practical trade he learned was farming. He arrived in 1879 with his wife and children and stayed at Pastor Daiss, a former schoolmate, then at Fontanelle, Nebraska. The Nebraska Synod licensed him to serve the people in Cass County, Nebraska, where he made his home on a 40 acre farm, which he later acquired near Nehawka, Nebraska. In 1880 the Nebraska Synod ordained him at Ponca. In Cass County he began preaching in two public school houses, one, four miles south, the other, six miles north and one mile east of his farm place. He also served St. Luke's congregaion in Otoe County. St. Luke's was the result of the separation of the Nebraska City parish into two

congregations. St. Luke's built their own church in 1883. St. Paul's congregation, now known as Christ Lutheran Church of Louisville, built its church in 1890. Pastor Spriegel served this congregation for 33 years. He was a man with a patriarchal countenance, a long flowing full beard, gentle eyes, and he radiated an atmosphere of kindness and simpleness.

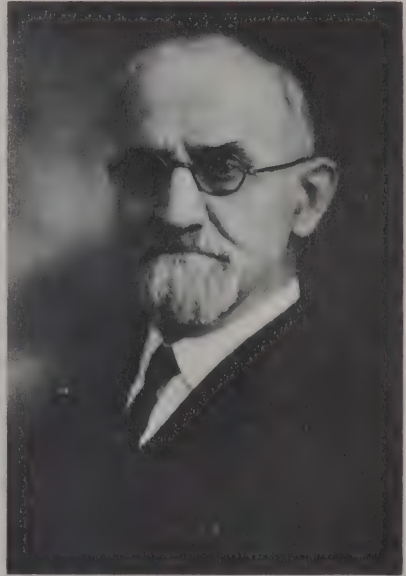
Pastor Christian Sick was born in Teningen, Germany, in 1853. He graduated from St. Chrischona in 1883. Was licensed by the Nebraska Synod to serve the congregation at Fontanelle in 1883. The next year he was ordained to become the regular pastor of that congregation. Later he became the successor of Pastor Julius Wolff at Sterling. He died in 1940.

Pastor Sick was a man who kept young in heart and mind. He was one of the pastors, who with his wife, helped to organize the first synodical Womens Missionary Society. When he was in his seventies he enrolled in Midland College and Western Seminary, at Fremont, where he had made his home, in order to learn English. He did surprisingly well at that.

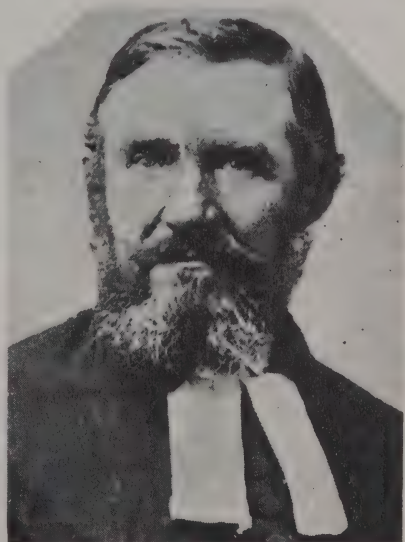
In spite of some singular characteristics in speech and action, his friendliness and above all his sincerity made him a most lovable character.

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Pastor Jacob Hediger was born in Reinach, Switzerland, in 1841. He received some of his theological training at St. Chrischona and some at the Chicago Seminary under Pastor J. Severinghaus. He received a license to preach from the Wartburg Synod and was directed to the Nebraska Synod, where he first served at Pender, Nebraska, in 1888. He was one of the four men who were ordained by the new Synod in 1890. He served a number of congregations in our synod and died in 1932.

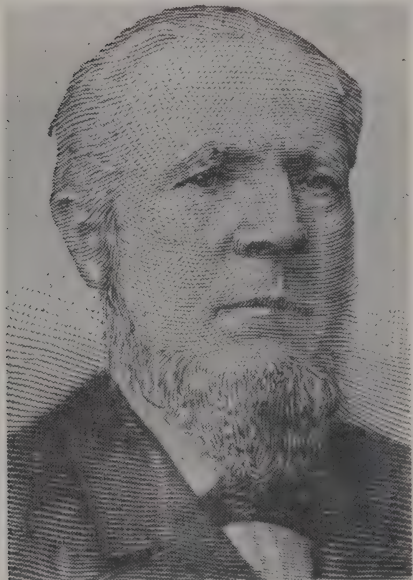


Pastor Christian Sick



Pastor Jacob Hediger

PROF. SEVERINGHAUS AND THE CHICAGO SEMINARY MEN



Pastor J. D. Severinghaus

sought to establish was barely able to live until Pastor Severinghaus took over its direction in 1885.

Pastor Severinghaus was President of this Seminary for 13 years and he made it the gateway for the pastors from Germany into the German congregations, particularly in the Wartburg and the Nebraska Synods. In 1878 he had made contacts with Inspector Rappard of St. Chrischona and with Theo. Harms of Hermansburg. He made an agreement with Pastor Christian Jensen, at that time head of the Mission Institute at Breklum, Germany, to channel the men from Breklum through the Chicago Seminary. These men were to take at least a one year course in English and American church practices before entering the ministry. Pastor Severinghaus had also published the "Formelbuch"—(the Book of Ministerial Acts and the constitution) which was widely used by our pastors until the Merger of the United Lutheran Church in 1918.

In 1898 this Seminary was closed and merged into Western Seminary at Atchison, Kansas, as the German department. The reader is referred to special chapter on Midland College and Western Seminary written by Professor Syre for more details.

Not only was the Chicago Seminary the "gateway" for the pastors from Breklum into their fields of labor in the midwest. Most of the Breklum men were there only for a year, more or less. But the school was in itself a school for a three years course in theology. It prepared quite a number of good and able men for the ministry, whose names can be found on the

Prof. J. D. Severinghaus never was a member of our Synod but he plays an important role in the early development of it. Firstly, because of the German paper, which he published, called "Der Kirchenfreund". This paper was widely read and quite influential. It appeared from 1869-1896. Then the Wartburg and the German Nebraska Synod formed a company to purchase his paper and published it under the name: "Der Zionsbote". Shortly thereafter, this same company established their own Lutheran publication house, called "Lutheran Literary Board".

Secondly, he is important because of the Chicago Seminary, of which he was the head. Prof. F. E. Giese of Carthage College, Illinois, left Carthage College in the early 1880 to go to Chicago, as the head of the new Seminary established at Chicago. He took his students with him. But the seminary he

roster of our Synod, Thus: F. Wiegman, K. Klinger, L. Hopp, K. F. Raschke, W. Nitschke, J. Kupfer and others.



THE CHICAGO SEMINARY (1885 - 1898)

STORY OF MIDWEST SYNOD

**Pastor J. Gutleben**

Received by the Nebraska Synod 1882

Became member of our Synod 1891

Transferred to California Synod 1905

**Pastor H. Schumann**

Received into Nebraska Synod 1885

Transferred to our Synod 1891,

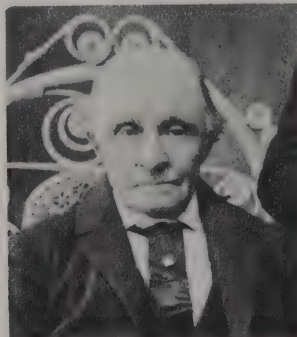
Left Synod 1907

**Pastor O. Roehrig**

Received by the Nebraska Synod 1889

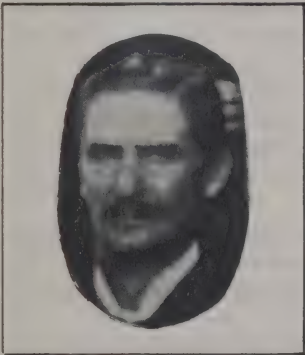
Entered our Synod 1891

Left Synod 1897 to join Reformed Church

**Mr. Garrelt Wehmer** of Sterling, Nebraska
Treasurer of our Synod from 1890-1891



Pastor F. Kitzki, received training in Chicago Seminary.
Received into our Synod 1890. Ordained at Lanham 1890.
Returned to Germany 1894.



Pastor Max Henning

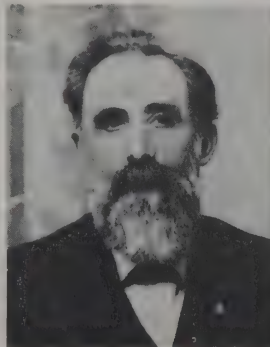
Received training at Chicago Seminary.
Entered Synod 1891.

No Picture

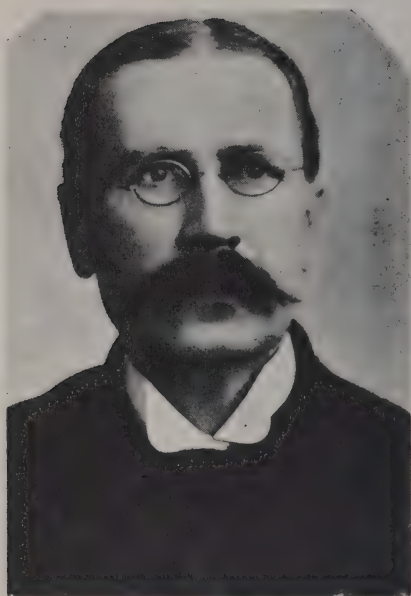
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Pastor Theo Hansen

Received training at Chicago Seminary.
Entered Synod 1891.
Left Synod 1892.



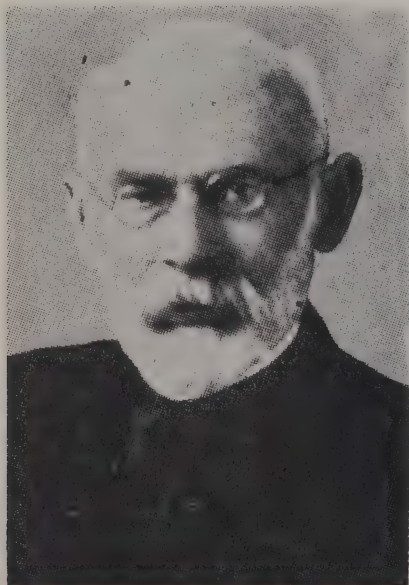
Mr. D. Wessel of Hooper, Nebraska
Treasurer of Synod 1891-1899.



Pastor G. Mueller

became too heavy for him and he soon resigned.

His sense of justice and fairness, his conscientiousness and his devotion won him the love, respect and confidence of congregations and pastors. He served twice as Secretary of Synod, six times as Vice-President and four times he was elected President.



Pastor M. Kossick

Pastor Gustav Ferdinand Mueller was born in West Prussia, Germany, 1860. He studied Jurisprudence (Law) at four German universities: Jena, Greifswald, Breslau and Berlin. 1885 he came to America. Finding no satisfaction in the "Law" he studied theology under Severinghaus. Upon his graduation he received and accepted a call from the St. John's congregation at Lanham, Kansas, (postoffice Nebraska) in December 1888. Nine months later, in September 1889 the Nebraska Synod received him as a "licentiate". From Lanham he attended the organization meeting of our Synod. And at its first convention in Lanham, September 1890, he was among the first four to be ordained. He served a number of congregations and also as Traveling Missionary from 1901-1903. In 1908 he became Superintendent of Tabitha Home. However the responsibilities

Pastor Matthew Kossick was born in Brandenburg, Germany, in 1853. Came to America 1883. Studied for the ministry at Springfield, Illinois, then at the Chicago Seminary, under Severinghaus. He was ordained by the Wartburg Synod in 1885. He came to Ridgeley, Nebraska, in 1887. Then to Princeton, Nebraska, in 1889. From Princeton he drove his horse and buggy to attend the organization of the German Nebraska Synod on July 24. He stayed only one day.

Pastor Kossick was one of the few left of a vanishing race, the "Wends". For him German was an acquired language. In his youth he wrote four volumes of poetry in the Wendish language. By marriage and by inheritance he acquired comparative wealth, most of which he lost to dishonest natives in Albion, Oklahoma. They borrowed money from him, giving their

landholdings as security at twice their true valuation. Then they left him to hold the land instead of paying him back. Thus he acquired several thousand acres of nearly worthless land. As heavy taxes began to eat into his money reserves he gave a large portion to the Catholic church on an Annuity basis. He also gave 200 acres to the Martin Luther Seminary Institution at Lincoln and his last holdings he gave to Synod in 1930.

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Pastor F. Kitzki was born in Germany. Received his theological training in the Chicago Seminary. The Wartburg Synod granted him a license to minister ad interim. He came to Home, Kansas, to assist Pastor Gutleben; that is to take the place of Pastor Endrulat, who had accepted a call to the nearby congregation at Marysville, Kansas. He was ordained by the new Synod at its first regular convention in Lanham. Later he served at Emerald, Nebraska. He returned to Germany in 1894.

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PASTOR CHRISTIAN JENSEN AND THE MEN FROM BREKLUM SEMINARY

The Breklum Seminary in Schleswig-Holstein, Germany, was founded by Christian Jensen in 1883. The reader may find more information on this man in the tribute to him written by Dr. Schroeder on pages 49 - 51. The Breklum Seminary played an important role in the growth and development of our Synod. From its beginning in 1890 to 1919 most of the newcomer pastors were men from Breklum.

Pastor Friedrich Schwarz was one of the first students to enter the newly founded Breklum Seminary. Pastor Jensen had come to an agreement with Pastor Severinghaus of the Chicago Seminary to train men for America.

These Breklum men received a complete and well rounded training in theology under noted teachers and scholars. They were ready to be ordained to the ministry when they came over. Pastor F. Schwarz, together with Pastor A. Jatho, were the first students to enter Breklum Seminary in 1883. They came to the Chicago Seminary in 1885. In the spring of 1886 Pastor F. Schwarz and Pastor A. Jatho came to the Nebraska Synod licensed by the Wartburg Synod. Having accepted a call to the congregation at Gothenburg, Nebraska, Pastor Schwarz was ordained by the Nebraska Synod, October 2, 1886. Jatho was also ordained at the



Pastor F. Schwarz

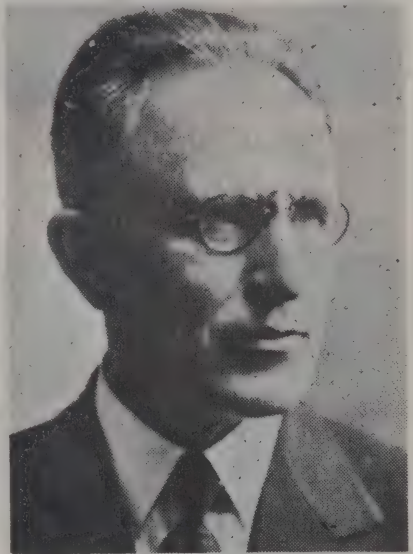


BREKLUM SEMINARY, in Germany, Province Schleswig-Holstein

same time. But shortly thereafter he went to California, where he was co-instrumental in organizing a German California Synod. In 1888 Pastor Schwarz accepted a call to the congregation at Greenleaf, Kansas. He was the Secretary of the organizational meeting of our Synod in 1890. Later he served as Statistician and Historian of the Synod for a number of years. At the behest of Synod he wrote a brief account of the "Beginning of Synod", which was incorporated in the Synod minutes in 1895. He served the congregation at Ohiowa, Nebraska, beginning 1897. While serving Greenleaf, Kansas, he organized a church in Amherst, California; and while serving at Ohiowa, he organized a church at Ames, Kansas. In 1901 he was called to be the "Traveling Missionary of Synod", but resigned in October, 1901, having organized a number of congregations. Later he joined the Missouri Synod.

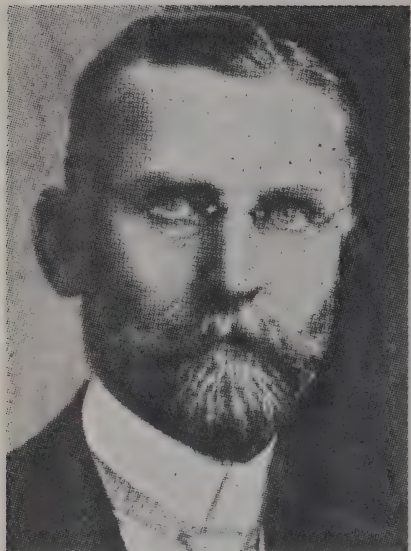
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Pastor J. L. Neve, together with Pastor Dorow, were the second year entrants into Breklum. Pastor Neve, attended Kiel University for two semesters after graduating from Breklum, then came over in 1888 to become a Professor at the Chicago Seminary. Later, when the Chicago Seminary was merged with the newly organized Western Seminary at Atchison, Kansas, he became the head of the German Department at Western Seminary in 1898, when he joined our Synod. He wielded great influence not only because of his position but also because of his ability. He wrote many books and articles, some of them, such as his "Short History of Lutheran Church in America", "Churches and Sects of Christendom", "History of Christian Thought," have become standard textbooks used in Lutheran Seminaries.



Pastor J. L. Neve

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Pastor Paul Bieger

Pastor Paul Bieger, together with two others, were third year entrants into Breklum. After his graduation Bieger came to Chicago and took over a congregation in the Wartburg Synod. Later he joined the Midwest Synod, serving a number of congregations.

He is the only living man in our Synod who can give personal reminiscences of that early day. Tho not a member of Synod at the time of its organization, he was in close personal contact with his schoolmates, who had a part in it. He is now retired and lives at Tabitha Home, Lincoln. He is the Senior Ministerii of Synod and the author of the Foreword to this History.

* * * *



Pastor Friedrich Wupper

Pastor Friedrich Wupper, a graduate of Breklum Seminary, after a short stay in the Chicago Seminary came to our Synod in 1891 to accept a call to a charge in South Dakota. Later he was called to be the Pastor at St. Paul's congregation, Hooper, Nebraska. He was a man of great energies. The liberality of a member of his congregation, a Mr. Osterloh, made possible the establishment of Martin Luther Seminary, at Lincoln, Nebraska. Dr. Wupper became first President of the Seminary and served for many years. He also served as President of Synod for a number of years.

A reading of the life story of these men will show that the St. Chrischona men, were men of peace; men who would go along; but not men to take the initiative. Pastor Spriegel was the only Chrischona man present at the organization meeting. Pastors Thoele, Bond, and Tjaden, were men with very definite convictions and they possessed initiative. It is not unlikely, that these men, who were present when the German Conference of the Central Illinois Synod constituted itself into the Wartburg Synod implanted the idea in the minds of the German brethren as early as the Conference at Barada in 1888, that the German Conference of the Nebraska Synod could imitate the example of the Wartburg pastors. However, only Pastor Thoele was present at the first meeting. Of the other men who were present: Kossick was a man of restless nature; Endrulat and Hediger were very quiet and retiring. Kitzi's and Luschei's opinions were not crystallized.

But the men who were the leaders, the men with the initiative, were in their order:

Pastor Julius Wolff. He was a man of enterprise, who bought himself a farm when he was called to the Sterling congregation, the man who on his own initiative called the brethren together, previous to the dedication of his church, to consider organizing a new Synod. Pastor Dirks, a man who loved his independence and a very forceful man. Pastor Schwarz, the first in the vanguard of the Breklum men, with strong confessional convictions; Pastor Thoele, the man who was strongly anti-missourian and who had the know-how of organizing a Synod; Pastor G. F. Mueller, the young candidate of theology, but also the man with the legal training; these are the men who made their mark upon the new Synod in its earliest beginnings.

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If it were possible to combine the characteristics, in some degree, common to all the German pastors, in order to make a composite picture of a pastor who would be representative of the pastors in the early years of our Synod, what traits would be outstanding? Certainly, opinions may differ, but to your writer the outstanding traits would be:

First, they were **aristocratic authoritarians**. There is no doubt that they were aristocrats; perhaps not in social lineage, position or possessions, but certainly in education, dedication and consecration. They were the best of men who served "The Best of Men", Jesus Christ, their Saviour, Lord and Master, whom they loved with all their hearts. Holding him to be the highest authority, they considered themselves, as his servants, to be "the authorities" on the Highest authority. In this they were unyielding. Hence, when in their ministry some questioned the competence of their authority, they were driven by their inclination and their training, to assume the attitude: "I bear the office of the ministry, hence you must take my word for it and you must respect me, not because I am a man, but because I bear the office".

This in turn lead the uneducated people and the children to respect them with fear. When the preacher came visiting the father would line up the children on the bench and tell them: "Sit there until I tell you to go, and let me not hear one peep out of you". In their way the German fathers were quite authoritarian too. And the children would sit obediently until their fear of punishment for breaking the rule would attach itself to fear of the pastor. And in later days, when they heard the dread words "The pastor is coming", they would scatter in hiding until the pastor left again. In general

the uneducated people had mixed feelings for their pastor. They respected him for his office and for his learning. It is, almost, as tho they feared him to be the possessor of some strange magic; and yet, at the same time, they disparaged him in their minds. Because they could get the better of him in a business deal and because he didn't work with his hands.

Growing out of their authoritarian attitude the pastors also developed an **impulsive, impetuous, impatience** when it came to building the church. Considering themselves the authorities they would brook no interference and no delay. Why were so many small churches built? Why were so many built in the country? Perhaps this trait will help to explain it. In many cases the situation was something like this: A farmer offered an acreage, provided the church would be built there on his land. The church boards and the English churches had a policy: 'To build in town and to build on the choicest site that can be procured'. Usually lots had to be bought. Church Extensions was then called upon to make a loan. If it was approved the loan was granted. Also additional loans would be granted for building. But the Germans short circuited all that. They had the land; true, it was not always the best situation or the most strategically situated. So here they put their church and their parsonage. 'No need to bother with the Church board—we can't wait till they approve. We will do it ourselves.' By this practice they grew away from the larger church; they felt they could do without it; they wanted to be left alone. A consequence was that many of the churches could not maintain themselves. Perhaps, if the automobile had not come, if the war had not come, if there had been a sufficiency of pastors—they might still be existing

A third trait, was their **undemanding and unexact attitude in regard to material support**. Why were the salaries so low? Perhaps a part of the blame is to be traced to this characteristic of the pastors. Perhaps, the people counterbalanced the authority the pastors exercised in spiritual matters, by keeping them submissive in material things. It must be remembered that most of the Germans who came to Nebraska in response of the appeal to own their homes, own their own farms, become their own bosses—had been poor; many had been servants. In Germany they had to honor and show respect to the landowners and the clergy. Over here, as soon as they became landowners they developed a talent to make others know that now they were 'somebody'. Usually the first and chief person who had to be impressed with his importance was the pastor.

It is true, they were poor; times were hard; money was scarce. But that only partly explains the economical serfdom in which the pastors lived. For, when these same country folk left the country to go to the English church in town—somehow they had more money for the church. Altho their outward situation had not changed in the least. So the only explanation that will explain is to be found on the one side in the attitude of the pastors, who were undemanding and satisfied with whatever they got. On the other hand, the people misused this trait of the pastors to get them as cheap as they could. Calling a pastor and paying him a salary was to the farmer something of a business deal. The farmer liked to dicker—to get as cheap as possible. The cheaper he could get a man—the better the deal he had made. If the preacher

was fool enough to take it up—why let him look out for himself. In most cases the salary paid a pastor had very little relation to the people's ability to pay.

Perhaps all these things are but aspects of the outstanding trait mentioned in the beginning. But to their credit it must be said, that these pastors did as much teaching as a public school teacher; as much visiting as a doctor; as much studying as a professor and as much speaking as a politician.

In many ways those old time German pastors lived in inbred and ingrown communities, where the church was the center of social life—and the pastor and his wife the center of all gossip. In many respects a pastors life has changed a great deal in our time.

Now having considered the field, the manning of the field, and the men, we come to the question: Why did the German Brethren wish to separate themselves from the Nebraska Synod?

THE CAUSES OF DIVISION

The ostensible cause, of course, was their demand, on account of language difficulties, to have the right to examine and to ordain their own men. In short—language. That was one cause but not the only one. There were other contributing causes.

Among these contributory causes some of the most important are the following:

Puritanical Piety: The pastors trained in this country practiced a Lutheranism modified by puritannical elements. They called it an "American Lutheranism". They were ardent supporters of all prohibition laws and blue sunday laws; As early as 1882 the Nebraska Synod, and even earlier the Kansas Synod, adopted the regulation: "That no Home Mission Pastor should receive any support, who drank or smoked". Some of the early German pastors had been disciplined because it had been reported about them that they drank a glass of beer or wine. And the ruling about smoking remained in force until as late as 1945. This kind of piety was strange and offensive to the Pastors who came from Germany. They held that all this was "legalistic and reformed". They held that these were matters for each individual conscience to determine; that temperance was one thing—and excess another. Excess, was to be condemned. Furthermore as it seemed "unclean, filthy and terrible" if a pastor smoked or drank a glass to the Americans, so to the German pastors it seemed a denial of the Lord Jesus Christ himself, that the English pastors were members of lodges. But more on this later.

Because Puritanism very strongly emphasized the evils of wine, they substituted grape juice for fermented wine in the Lords Supper. This was followed by other changes in the administration of the Lord's Supper. These changes, and the substitution of grape juice, seemed to the Germans to be a desecration and a denial of the true essentials of Holy Communion. Then too, this puritanical elements was opposed to the pastors gown, bands, candles, crucifixes, baptismal regeneration, the Real Presence, priestly and confessional absolution, Lutheran church architecture and anything else, which to them smacked of the "High-Church", formalistic, ritualistic, or Rome, as they called it. To the German Brethren all this was strange and peculiar—they had come from different backgrounds. They called it "Reformed and Methodist".

Methodistic Revivalism among the American Lutheran Brethren. Because there was little Lutheran literature to be had in English—the laity and the pastors read mostly Reformed theology. In consequence Lutheran pastors copied the methods and measures of the Methodists and the Reformed in order to cure “apathy, atrophy and decay of the Church”. Many of the pastors became revival preachers on various occasions. This brought about a change in their doctrine and in their life. So that these “revivalistic Lutherans” believed and taught that the doctrines which were common to all Christians were the fundamental tenets of the church; while the specific doctrines, which distinguished the Lutheran Church from other churches were called non-fundamental. Which is just like saying: “The average man consists of all the characteristics that are common to every man”. It sounds good in theory. But in actual fact no one has yet seen such “an average man” or “average Christian” for that matter, running around on this earth. Each leaf, each flower, each tree is different—you cannot subtract the qualities that are different and leave what is common to all leaves, flowers, or trees, and still have a living plant or tree. The same applies to human beings or to churches. In attempting to do such a thing, these pastors obscured many teachings of the Lutheran Church, particularly that of justification by faith.

Another effect of Revivalism was the neglect of religious instruction. These Lutheran revival preachers called the conservative groups “Head Christians”, “Catechism Christians”, and “Memory Christians”. The old Lutheran practice of baptising children and afterwards instructing them in the fundamentals of Christian life and faith, to be followed by confirmation, was considered by many of the English brethren to be merest formalism.

Another consequence of Revivalism was the tendency towards “unionism”. Lutheran pastors held union services with non-Lutheran pastors. Naturally in such unionistic services all doctrinal subject matter was taboo. This gradually brought about a different spirit. This spirit and these practices were abhorrent to the brethren who had received their training in Germany.

Growing out of a different spirit these puritanistic methodistic, unionistic Lutherans, also developed a **different practice and conception of the Lords Supper**, which played an important part in the question of Pulpit and Altar Fellowship. The Lutheran practice is that no one can be admitted to the Lords Supper who is not baptised, instructed and confirmed in the Lutheran faith. These American Lutheran pastors practiced “Open Communion”. That is, they would invite everybody present to participate in Holy Communion. To the German Lutheran pastor this appeared to be a very dangerous practice. It not only seemed to destroy the uniformity and solemnity of the Lords Supper, it also seemed to ignore the implications of the “Real Presence of the Lord” in Holy Communion.

A fourth fundamental difference was on the “**Lodge Question**”. The Iowa Synod, the Augustana Synod and other Lutheran bodies did not permit their members to belong to lodges. The only exception was the General Synod. It said nothing whatever about this matter. Among all Lutheran Synods none were as strict in exclusion as the Missouri Synod.

The Missouri Synod made no distinction between lodges; to them all lodges were alike; nor did they distinguish between “practicing lodge members” and “speculative lodge members”. Nor did they discern that most laymen

are what is termed "practicing members"; they join the lodge for insurance, sickness, death and other benefits, for social prestige and for fellowship, without much thought about the religion back of their rituals and practices.

Because some of the lodges used religious phraeseology and the Bible and also had a strict moral code of a sort—most laymen could not be convinced that there was anything wrong with the lodge. Hence the German brethren, as did many other Lutherans, felt that the right way to treat lodge members was not to cast them out; but to persuade them; and if they couldn't be convinced, to tolerate them. Objecting only when it came to lodge-versus church funeral, or lodge services in church. But they felt that ministers at least should not belong to lodges. Because many christians estranged from the church substituted the lodge for the church, it became one of the most powerful competitors of the Christian religion in America. For a Christian pastor, for a Lutheran pastor, to belong to a competing organization, in which the requirements of membership besides finances, and ritual training had stripped religion down to a moral code and belief in God "the great architect of the universe", seemed to these German brethren to be a denial of the Christ, whom they had been commissioned to preach and teach at all times and in all places.

Many of the leading pastors of the Nebraska Synod, and some in the General Synod, were lodge members. Dr. Henry Welty Kuhns was a charter member of the Royal Omaha lodge and a Royal Arch Mason; his son, Luther Kuhns, likewise—Ludden Harkey and others. The German pastors were not lodge members. One of the very first actions the organizing Synod took at Sterling, was: "That the Committee on Examination of Ministers and candidates who apply for membership, in this Synod, shall not recommend any pastor or candidate who is a member of a Secret Society". This is a rule that has been strictly kept up to this day. This was also one objective back of the desire of the German Conference of the Nebraska Synod back in 1888—when they desired the right to examine and ordain their own ministers.

The final contributory cause, which is really the summary of all the others, was the difference in **attitude towards the Confessions** of the Church. The English brethren outwardly at least accepted the position of the General Synod. That is they accepted the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine Word and the faith of the church as founded on that Word and also Luthers Small Catechism. But they still cherished the position upheld by the "Definite Platform" and hence, interpreted the Augsburg Confession as suited their particular need at the time the interpretation was being considered. This naturally led to looseness in interpretation and practice; consequently they themselves became confused as to just what position was to be held. Perhaps the following could describe their attitude: These men were Lutherans; They loved their Lutheran church; They never would have tolerated merging the Lutheran church into the Reformed or some other non-Lutheran church. They knew that there were differences—but when they could gather members from non-Lutheran churches into the Lutheran church then "differences made no difference". If in order to reap such accessions the "differences had to be blended out—What difference does that make?"

The German Brethren accepted the Augsburg Confession in good faith; but, for interpretative purposes, they insisted on the recognition of the whole "Book of Concord".

Now, having considered these contributory causes for division, we come back to the obvious cause: The Language. It is quite likely that if it had not been for the other contributory causes—language alone—never would have caused them to separate. For many years they worked together in peace and harmony. The German language had equal rights with the English. Minutes were printed in both languages. But with the differences in attitude described in the foregoing it is remarkable that they remained together as long as they did. This may partly be due to the fact that the Chrischona men were men of peace, and that the men who came from Germany, but received their training under Severinghaus, tho more confessionally minded than the men of Chrischona, were also men of peace.

Furthermore, these men served purely German congregations, they were insulated and isolated from the English brethren. The German language was a barrier to lodge membership as well as to the unionistic practices. They couldn't have held unionistic services or joined the lodge if they had wanted to, which of course they didn't. Their congregations wouldn't have tolerated any puritanistic, methodistic practices, even if the pastors had desired to engage in them. The neglect of confirmation instruction or the practice of "open communion" was to all the Germans simply unthinkable. When the number of the German pastors increased, especially when the "Breklumers" appeared, matters began to come to a head.

Pastors couldn't get their German congregations to send delegates to Synod conventions; in fact the pastors themselves didn't like to go; because for the most part, the business was transacted in English, and many of the Germans couldn't follow what was going on. They felt that they did not receive any important committee or board appointments; they were pushed aside in the matter of mission support; The General Synod Board had told them "What apportionment comes from German congregations shall be used for German work — what comes from English congregations shall be used for English work". And the German congregations, coming from State Churches in Europe, where the state supported the churches from taxes, did not give much for benevolence; they weren't used to it. They were mostly poor, they had come over to own their own farms—they were concerned in saving money to pay for them. They took very little part in civic affairs or in politics. In fact, they were isolated groups here and there—for whom the church became the center of their social life. They tended to segregate themselves. Their unfamiliarity with American customs, the prejudices against them as foreigners, and the consciousness of security among their own kind, gave them a high degree of solidarity; Not only while the immigrants were still coming in but also older generations here preserved the German language. At first this gave them strength. But in later years it worked disastrously for the church; when the young people grew up without German. The old folks simply couldn't understand them and their ways. Thus many of the young people and many of the congregations were lost to other denominations in later years. And it must be remembered that until the first native born pastors were graduated from the Martin Luther Seminary in 1919, who were trained to give bi-lingual service, all the pastors for our German congregations came from Germany. From 1888 the greatest number of men came from

Breklum. This tended to keep conditions in German congregations as they were until World War I. In the years of beginnings and expansion the German congregations increased and grew rapidly, due to the influx of immigration; while the English congregations made up mostly of older stock, came to a standstill. Consequently in conscious and in unconscious ways the English brethren began to put on pressure to "Americanize" these immigrants, for only in that way could their congregations grow. The German brethren realized that the German people could not be so quickly "Americanized" as the others desired. Germans refused to be pressured, most of all the pastors.

The Table of Pastors Enrolled from the Years 1871-1893 also attempts to give the language of the pastor, whenever it was possible to discover it; or to make some inferences from other evidence.

And now we are come back to the beginning.

A SYNOD IS BORN

At the first regular called Synod meeting, which met from September 24-28, 1890, at Lanham, Gage County, Nebraska—(tho the church is on the Kansas side) in the St. John's church, G. F. F. Mueller, pastor. 17 pastors are listed on the roll call. Two were absent and excused: Pastors Tjaden and Kossick. A new candidate was licensed: John Dose, to supply Diller, Nebraska, congregation. Kitzki was received into membership. Pastor J. Gutleben from Leigh, appears on the roll. The Bethlehems congregation on the Dry Creek, Colfax County, was received into membership. The following laymen were delegates for their congregations: J. Rulla, Sterling; H. Dasenbrook, Leigh. H. Dasenbrook, Columbus; D. Wessel, Hooper; C. Hink, Greenleaf, Kansas; Karl Riese, Lanham; Kalhoefer, Hanover, Kansas. Visitors were Prof. Grommisch from the Chicago Seminary and the brethren Neumaerker and Sick from the Nebraska Synod.

Technically, they all were still members of the Nebraska Synod, and as such, they had no right to convene as a Synod. The Nebraska Synod had met in Denver, Colorado. It is likely that some pastors had received notice of the action taken at Denver—for about two weeks intervened between the time when the Nebraska Synod convention closed and the German Synod met. However it is also possible that they had not received any notification thus early—and that they acted in good faith—when they made application to the General Synod for membership and ordained four men to the ministry. Altho some of their actions were technically premature and irregular—this was remedied, when, upon the individual applications for dismissal the President of the Nebraska Synod dismissed them as follows: Nov. 20, Dirks; Nov. 21, Thoele; Dec. 1, O. L. Lauschei; and H. Fricke; Dec. 5, Hediger; Dec. 10, J. Wolff; Dec. 17, Chr. Moessner; Jan. 15, 1891, J. Bond; Febr. 4, 91, G. F. Mueller; Febr. 10, J. Gutleben; Febr. 28, Tjaden; June 4, F. Schwarz and F. Spriegel.

At this convention Pastor Christoph Moessner of Columbus, Nebraska, was elected President; Pastor Dirks of Febing, Secretary; and Mr. Wessel of Hooper, Treasurer. Pastor J. Wolff served as President for only two months—and then he was replaced by Pastor Moessner, because it was hoped, that thru him all the Chrischona Brethren in the Nebraska Synod would be won over to the new Synod.

The actions taken at Sterling, Nebraska, were approved. Formal action was taken to make application for membership in the General Synod. Pastor J. Wolff was elected principal clerical delegate and Pastor J. Bond, alternate clerical delegate; Mr. Kalhoefer from Hanover, Kansas, was elected principal lay delegate and W. Winters, alternate lay delegate, to attend the next convention of the General Synod.

Other actions taken: The Synod was divided into two conferences; a Northern and a Southern Conference with the Platte river as the dividing line. All candidates for the ministry, who come from the outside, are to be channeled thru the Chicago Seminary. Pastors Dirks and Wolff are elected as Directors for the Chicago Seminary. Pastors Wolff, Bond, Schwarz, Fricke and Gutleben were elected to the Committee on the Ministry. Pastors Wolff, Kossick and Schwarz were appointed a committee to prepare a constitution. The candidates of Theology: F. W. Kitzi, G. Endrulat, G. F. F. Mueller and J. Hediger were ordained in the Sunday evening services.

* * * * *

At the General Synod meeting held in Lebanon, Pa., from May 20- 27, 1891, Pastor J. Wolff, was the delegate from the German Nebraska Synod. Under the Roll Call of Delegates from Synods it is pointed out, that the German Nebraska Synod made application for reception into the General Synod, but as it had not complied with the Constitution of the General Synod, its reception was deferred.

When the reception of new Synods came up, the California and the Rocky Mountain Synod, which desired to separate themselves from the Nebraska Synod, were received into the General Synod. The application of the German California Synod was laid back for another year. With respect to the German Nebraska Synod, the Committee briefly related some of the things told in the body of this history, however, they pointed out, that legally this Body had no existence, because when they organized and when they met as Synod in Lanham, they were still members of the Nebraska Synod. That the Nebraska Synod had taken unfavorable action concerning the dismissal of the 15 pastors, and tho the Nebraska Synod had at the time been under misapprehension as to the true nature of the purpose and action taken by the German brethren, and that later when the facts became known, the President of the Nebraska Synod had granted dismissals to individual pastors making application—still those pastors who had received their dismissals had not met, after they had been dismissed to organize and to constitute themselves in the regular and legal way into a Synod. They considered that these irregularities had been unintentional on the part of the German brethren, and hence these brethren were counseled to meet in a special session, to organize in a regular way, conforming their action to the Constitution of the General Synod, and that when this had been done, the President of the General Synod be authorized to receive them into full connection with the General Synod. As a matter of courtesy Pastor Wolff was granted the privileges of the floor and his expenses were paid in the same proportion as the members of the other Synod delegations.

The men in the German Nebraska Synod met for a special meeting at Febing, Nebraska, J. Dirks, Pastor, on the 21-22 of July 1891. The action of the General Synod was reported and the recommended actions were taken:



Old Stone Church at Febing, (now Auburn) Nebraska. Built 1867-68—(still standing 1950). In this church a Special meeting was held on the 21-22 July 1891.

Regular organization into a Synod and adoption of a Constitution; the Constitution adopted was that recommended for District Synods by the General Synod (cf. Dr. J. Severinghaus—Formelbuch). The following men were present at this special session: J. Wolff, J. Gutleben, O. L. Luschei, H. W. Fricke, F. W. Kitzki, F. Schwarz, Chr. Moessner, J. H. Dirks.

Note: When in later reports mention is made of 8 pastors organizing the German Nebraska Synod, it is quite possible, that reference is to this meeting.

At this time the Roll Call of pastors lists 21 names; besides those mentioned previously, the following new names are added: Otto Roehrig, Langdon, Mo., Fr. Wupper, Lennox, So. Dakota; Max Henning, Ohio, Nebraska, and Theo Hansen, Wisner, Nebraska. The following visitors were present: C. Huber, the Traveling Missionary of the Nebraska Synod, J. N. Lenker, and O. Roehrig, the last named made application to join Synod.

It was resolved, that the relationship with the Traveling Missionary C. Huber be continued as heretofore. i. e. that he be the traveling missionary for both Synods.

AT LAST ON OUR OWN

The second regular Synod convention, or, if we wanted to be technical, the first **regular Synod** convention, met at the St. Paul's Church, Hooper, Nebraska, H. W. Fricke, pastor, from 15-19 of September 1891. The old officers were re-elected. The following pastors of the Nebraska Synod, having received their dismissals, were received into full membership: H. Schumann, Ohio, Nebr.; R. Neumaerker, Barada, Nebraska; Christian Sick, Fontanelle, Nebr.; they were received into full membership. Cand of Theol. O. Roehrig had received his dismissal from the Nebraska Synod and the candidates:

Fr Wupper, Max Henning, and Theo Hanssen, had received recommendation for reception into this Synod directly from the Chicago Seminary. On Sunday evening these four men were ordained: Theo. Hansen, Fr. Wupper, Otto Roehrig and Max Henning.

Prof. Neve, from the Chicago Seminary, Pastor J. N. Lenker, Western Secretary of the Board of Church Extension, and the brethren: Krueger,



The Ev. Luth. St. Paul's church near Hooper, Nebraska, where the first regular, legal, conventio was held Sept. 15-20, 1891.

Karpenstein, and Roeglin of the Nebraska Synod were present as visitors and advisory members. The St. John's congregation of Marysville, Kansas, was received upon their application. Secretary Dirks and Mr. Williams were appointed a Committee to take the necessary steps to have this Synod incorporated.

It was reported, that since all requirements had now been met, and that in accordance with the action of the General Synod, Synod could now consider herself a member of the General Synod.

At the thirty-sixth convention of the General Synod at Canton, Ohio, May 24-June 1, 1893, the German Nebraska Synod delegates were seated and the Synod was now recognized. The delegates at this convention were Rev. R. Neumaerker and Fr. Schwarz; the lay delegates: H. Sprick and H. Heinzelmann. The German Synod is listed as consisting of 28 pastorates, 31 ministers, 1,993 communicants.

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Convention of the Nebraska Synod at Grand Island, 1885



Convention of German Nebraska Synod at Hooper, Nebraska

EIGHTH CONVENTION OF THE GERMAN NEBRASKA SYNOD, held at Zion's Lutheran Church, L. Grauenhorst, Pastor, September 25-29, 1895.

Seated on ground, left to right: P. Chr. Jensen, Jr.; P. Peter Holler; P. Immanuel Duehrkop; P. Fr. Spriegel; P. Wm. Harder; P. L. Frank; First row, seated: Lady from congregation; Mrs. Grauenhorst; P. L. Grauenhorst; P. J. H. Karpenstein; P. F. Wupper; P. W. Popcke; P. F. W. Steffens; Mr. D. Wessel, Treas. P. R. Neumaerker; P. F. Schwarz; P. Fr. Gensichen; P. John Gutleben; P. O. L. Luschei; P. Paul Raschke; P. J. Hediger; P. Max Henning; Dr. F. S. Altmann; Dr. J. S. Severinghaus;

Second row, standing: P. Julius Wolff; a delegate; P. H. Schumann; a delegate; P. Chr. Thomsen; P. W. Kretke; Dr. S. B. Barnitz; P. Oscar Samuel; Dr. E. Bockelmann; P. W. Nitschke; P. Fr. Maurer; 4 lay delegates—names unknown; Mr. John Osterloh; Mrs. Severinghaus;

Third row, standing: 5 layment, delegates and visitors; P. Fr. Mueller; 2 delegates; Mr. Carl Joern; P. Karl Krueger; P. Chr. Sick; P. W. Albertsen; P. Carl Goede; P. K. Gerathewohl; a delegate.



ELEVENTH CONVENTION OF THE GERMAN NEBRASKA SYNOD, held in the German Luth. Church at St. Joseph, Mo., R. Neumaerker, Pastor, from Sept. 21-25, 1898.
 Front row, seated, left to right: F. W. Steffens; Fr. Gensichen; O. L. Luschei; G. F. Mueller; R. Neumaerker; Oscar Samuel; J. Heinzelmann; Julius Wolff;
 Second row and part of third row, standing: J. Hansen; L. Frank; M. Henning; delegate; Fr. Maurer; a delegate; H. W. Fricke; Mrs. Fricke; Mrs. Neumaerker; I. Duehrkop; E. Walter; Missionary G. Albrecht; Mr. D. Wessel, Treas.; F. Spriegel; L. Geick; Man standing beside P. Wolff, unknown; two men to left of tree and girl, unknown.
 Third row: below Dr. Severinghaus—unknown; between two ladies: G. Endrulat; above Mrs. Neumaerker; Grauenhorst; Karl Klinger; above Duehrkop; Paul Raschke; A. Bahr; Lutz Horn; Carl Goede;
 Fourth row—on bench—Chr. Moessner; Dr. J. Severinghaus; S. Th. Traubel; J. H. Karpenstein; Karl Krueger; Fr. Fuerst; Wm. Harder; W. Nitzschke; Fr. Wupper; Fr. Schwartz; Mr. Kiene—delegate—unknown: Weibel; Mr. Molthan;
 Fifth row: Unknown; Chr. Sick; L. Groh, Omaha; Dr. S. B. Barnitz; Dr. L. Ortlepp; Mrs. Ortlepp; J. Gutleben; man behind Gutleben—unknown.

II

CHRISTIAN JENSEN

a Tribute by Pastor M. Schroeder, Sr. D. D.

In compiling a history of the Midwest Synod, it would be a serious oversight if a special biographical note on Christian Jensen were omitted. Few among the present generation are familiar with his name. Yet, during the formative years of our synod's existence, up to the time of the first world war, nine out of every ten men on the ministerial list had been trained for their pastoral duties in the school founded and directed by Christian Jensen at Breklum, Province of Schleswig-Holstein, Germany.

A study made in 1940 of the origin of the pastors in the Midwest Synod showed that of 239 who had served up to that time in its ranks 211 were born in Germany. Of the very earliest members of Synod some had come from the school for lay-evangelists at St. Chrischona near Basel in Switzerland; some had absolved other schools here in the States or across the sea; others had the background of the state church in Germany; but most of them had passed through the seminary at Breklum, the school of Christian Jensen.

Until 1913, when the new Martin Luther Seminary at Lincoln was opened, Breklum and Jensen were two names kept constantly before the minds of our congregations. As for man-power it represented the Synod's strength. Without the annual flow of candidates for the ministry from that source the expansion of the Midwest Synod would have presented a different and perhaps less impressive picture.

Christian Jensen was a character, a type all by himself, an untiring crusader and organizer for the saving of souls at home and abroad. That he was in his primary call a mere country parson did not keep him from making men in the cities, whether Hamburg or Berlin, sit up and take notice. In fact, much of his work could not have been done without their support. To serve as the pastor-in-chief of the Breklum parish, comprising several villages, was not enough for this Samson among the preachers. The indifference toward religion among great numbers of his countrymen was to him a constant worry. Grounded in his uncompromising "Jesus Saves" theology, he gained thousands of friends who supported him, while at the same time falling out with other leaders in church life, who favored moderation and tolerance in Biblical interpretation. In the course of time he established a training school for lay evangelists and social workers among the underprivileged and neglected in cities and seaports; a publishing house for Christian



Pastor C. Jensen

literature; a christian newspaper; several other periodicals; a sanitarium; a foreign mission society; an evangelical alliance (with the state church); a training school for foreign missionaries; and, last but not least, a theological seminary for pastors in North America. His writings and published sermons fill a good sized shelf. Except for his enterprise in publishing a Christian newspaper (something which even in America the Protestant forces have never been able to achieve), his labors continued to this day. His mission stations in India are now under the care of the United Lutheran Church in America. His publishing house still prospers, and so do the other institutions, somewhat modified and changed by two world wars to fit into new situations, but Breklum and the spirit of Christian Jensen are still very much alive.

In the late 70's and early 80's of the last century waves of immigrants came to these shores, stirred up and brought over by the then expanding railroad companies who were planting towns across the western regions like rows of corn, and needed people. Many of these colonists came from Schleswig-Holstein and North Friesland, on the peninsula dividing North sea and Baltic sea, Christian Jensen's homeland. Their spiritual welfare became his deep concern. In 1882 he undertook his first journey to this country and found these young pioneers, his countrymen, in the meagerly churched stretches of the western prairie. To him they were "people without Jesus", his theme song. Upon his return to Breklum, without delay a theological seminary was brought into existence and drums were beaten far and wide for men and money to save lost Lutherans in North America. When in 1894 he made his second trip over here, he was able to visit not less than 60 pastors who were graduates of his seminary. His presence, on that trip, was considered an event wherever he went. At the synodical meeting in Greenleaf, Kansas, which he attended, a special train was run to accommodate all such who wanted to hear the famed "Jesus—preacher" of Breklum. In his eagerness to achieve continuity and perfection for his training program he had his son Christian attend for several years Carthage College, who later, for a time, was a missionary pastor in Kansas. After his fathers death, in 1901, young Jensen became the worthy successor as director of the seminary. The flow of more pastors continued up to the time of 1914, when war disrupted the connection between the school and its North-American field.

Jensen took a liking for the leaders in the General Synod in preference to those of the General Council, (both now merged in the U. L. C. A.). He detested formality at the expenses of a living faith. He would say, "I am afraid that those who insist unduly upon the Lutheran confessions are not fully converted. - - - I am a Lutheran and I want our missionary work kept in Lutheran channels, but not in dead formalities. A revival is necessary and a thorough conversion. - - - A hundred times more do I prefer a Methodist full of vigor than a dull and lifeless Lutheran". He was forever at odds with the bureaucracy of the state church whose official he really was. In all this he put, in a manner of speaking, a stamp upon the men who went through his school. The zeal manifested by one or the other of their number can be traced back to this singular man of God.

Up to 1940 there were but 28 native born pastors in the Midwest Synod, half of them sons of Breklum graduates. In 1949, as this is written, among the seventy four active pastors only twenty one foreign born men are left who before long will likewise be gathered to their fathers. When the last

one of the Breklum brethren is gone, an entirely new generation "which knew not Joseph" will have taken their place. This brief sketch may therefore be the last time on this side of the Atlantic that the name of a great man, who supplied the Midwest Synod in its earlier stages with, almost, all its manpower, will be mentioned in devout memory, the name of a beloved of God, Christian Jensen.



SIXTEENTH CONVENTION OF THE GERMAN NEBRASKA SYNOD, held at Zion's Church, Hanover, Kansas, K. Klinger, Pastor, Sept. 2-8, 1903.
 Seated—front row—left to right: J. Dirks; F. Wupper; H. Siekmann; Mrs. Gensichen; Mrs. Otto Klatt; Mrs. Klinger; unknown lady. Standing—to finish out row: I. Duehrkop; E. Walter; A. Mikkelsen; J. Goemmel; unknown.
 First and second row, standing, faces in order from left to right: I. Duehrkop; unknown; Yarger; Fr. Gensichen; Fr. Fuerst; Endrulat; J. Neve; M. Koolen; unknown; J. Hansen; Fr. Spriegel; unknown; O. L. Luschei; G. Gustav Klatt; Wieneke; unknown; Michelmann; O. Hausmann; E. Nussbaum; Wellhausen; K. Klinger; unknown.
 Third row: First 3 unknown; L. Frank; Wm. Kronsbein (with hat); unknown to right and below Kronsbein; Nitzschke; Wm. Harder; H. Schumann.
 Top row: Gerathewohl; G. F. Mueller; C. Sick; E. Pfeiffer; Weibel; J. Gutleben; W. Fricke; Moessner.



25th ANNIVERSARY BREKLUM SEMINARY

Beginning at the top, left to right: Staeker, Baumgaertel, Reumann, Georgi, Pastor Jensen, Andersen, Paul Schultz, Iugel, Pontow, Stabe, Jankowsky, Sperling Rautenstrauss, Wendt, Ahl, Welchert, Chr. Jensen III, Waldschmidt, Hantel, Bahnsen, Foesch, Huebner, Lenkheit, Juergensen, Pieper, Spehr, Ellermann, Moehring, Teckhaus, Lorenzen, Schad, Cand. Petersen, Dir. Jensen, P. Gruenkorn, P. Matzen, Teacher Braren, P. Martensen Music Teacher Carstensen, Brossmann.



WESTERN SEMINARY—CLASS OF 1908-09

Seated, first row, left to right: Prof. J. L. Neve, Dr. Altman, Dr. Dysinger.

First row, standing: Paul Mennenoe, B. Groseclose, Siefke De Freese, Christian Pieper, unknown, J. A. Bahnsen, Klose.

Second row, standing: R. Pontow, Chr. Rautenstrauss, Peter Soerensen, J. Schrader, B. Farnes, R. Moehring.

Top row: Heisey, Hansen.

MISSION CHURCHES**THEN****1890****SOD CHURCH at Hayes, Nebraska, 1890****AND NOW****1942****DUG OUT Church at Lindy, Nebraska, 1942**

III

EARLY DEVELOPMENT AND GROWTH OF SYNOD

History of the Years 1893-1919

by Pastor J. Schrader, D.D., Lipscomb, Texas

INCREASE IN NUMBERS

In 1890, at the time of its organization, our Synod had 17 pastors, 17 congregations, and 1,726 church members on its roll. In 1906 our synodical report counted 71 pastors, 86 congregations, 6,951 communicant members, and a total of 12,101 baptized members.

Never again, since this first period, has our synod gained numerical increase to the same extent in a similar number of years. Many more new congregations were organized since then, our travelling missionaries worked faithfully, yet, when we look at our 1948 synodical report, we find that at the beginning of 1948 we had no more than 85 ordained pastors on our roll, of whom only 65 were active within our synod. Of the other 20, one is army chaplain, two are foreign missionaries in South America, and one is in the East with the Parish and Church School Board, while 16 are retired. Of congregations in 1948 we had only 65 synodical ones, and 13 non-synodical ones served by our pastors. The chief increase by 1948 is in numbers, there being 12,997 communicant, and a total of 22,610 baptized members.

WHAT ATTRACTED PEOPLE TO US?

The work and attitude of our synod appealed to the German immigrants who had come to the United States during the second half of the last century. Most of them had come from Germany, quite a few from the German colonies in Russia, and a few from Switzerland and Austria-Hungary. They were attracted to our churches partly because they found pastors likewise to be immigrants, who had come at the same time. Pastors and church-members understood each other. They had been brought up under similar conditions; they spoke the same language; they had about the same outlook upon life; they shared the same faith.

The General Synod, of which we were a part, was not greatly interested in our German work. In the first place, they considered us competitors of their English Nebraska and Kansas Synods. They favored these Synods wherever possible. But we must remember the history of the General Synod. Its member Synods in the East were some of the oldest Lutheran church bodies in the United States. They had their roots in the 18th century immigration. Excepting the Pennsylvania Germans, who continued to speak their special German dialect for a long time to come, most of the church members of these synods had ceased to be identified as Germans or as people of German descent. In about seven eighths of all the churches of the General Synod the English was the only language spoken. German was used only in our

own synod, the Wartburg Synod, Texas Synod, and perhaps in one-half of the churches of the Synod of New York and the Ministerium of Pennsylvania, and in some scattered places. The General Synod did not encourage the German work because they considered it of minor importance.

While the General Synod was not enthusiastic about our German work; it at least did not attempt to coerce us into a narrow-minded Lutheranism. They wanted us to be good Lutherans, but they left us much liberty in the interpretation of Lutheranism.

That was a fact which commended our churches to many of the later immigrants of the last century on our territory. The narrowminded sectarian character, which they found prevalent in some parts of the Lutheran Church in America, was something entirely new to them. It confused them, and even repelled them. They considered as supercilious, pharisaic, and unscriptural the attitude of Lutheran pastors who condemned anybody that was not in exact agreement with them on all religious questions, and in the interpretation of every Bible verse.

OUR PASTORS

Our pastors had been prepared in different schools. Most of them had come from the Breklum seminary in North Germany, where the saintly Pastor Christian Jensen for many years had imbued his students with a determination to serve the Master, let come what will! A number were graduates of German Mission Schools, like the well known ones of Barmen, Berlin, Leipzig, and Basel. Some came from the School for Evangelism of St. Chrischona, Switzerland. Others graduated from German universities. A few had been trained at the German Seminary of Chicago, founded by Dr. J. Severinghaus in 1883. A large group took additional training at the Western Theological Seminary at Atchison, Kansas. Regardless of where they had been trained they were all loyal ministers of the gospel and in harmony with the aims of our synod.

TRAVELING MISSIONARIES

During the first few years of our synod's existence every one of our pastors had been busy to reach out beyond his regular parish. They tried to organize some new congregations in the neighborhood. Church members had friends, and often it proved not so hard to persuade neighbors to establish a new church. Not a few of our present congregations were founded in that way.

But soon the need for special efforts was realized. At the synodical meeting held in 1894 at Schuyler, Nebraska, a committee consisting of pastors F. Schwarz and F. Wupper was appointed to study the matter of calling a special Traveling Missionary into the service of Synod to look for new opportunities to build the church. The idea then entertained, was to work together with the Wartburg Synod in this matter, that is, to have one missionary for both synods. The following year the committee advised synod that they deemed it unwise to follow up this idea because the territories of the two synods were too far apart. The whole matter was then postponed, and did not come up again until 1898. A new committee was appointed, with pastor J. H. Dirks as chairman. The following year, on the 7th of April, 1899, the first Travelling Missionary, Pastor F. Schwarz, was installed in his office.

The Wartburg Synod agreed to this arrangement, and promised to give aid to the work after the 1st of April of 1900. Some of the work was to be done on the field of the Wartburg Synod.

Pastor Schwarz's salary was \$600 per year, and the reimbursement of his traveling expenses was assured him. But he had to provide his own home at his own expense. In October 1900, Pastor J. H. Karpenstein succeeded him, and served until May of the following year. On the 1st of August 1901, Pastor G. F. F. Mueller became his successor. His salary was raised to \$800, but only half of his traveling expenses were to be paid by Synod. He stayed in the office for about two years. Then followed Pastor C. Goede, who likewise remained in the office for two years. In 1905, Pastor L. Frank was called. He held the office till the 15th of April, 1906. His salary was raised to \$900, and he was paid all his expenses.

A great hindrance in the successful prosecution of the work of the traveling missionary was the frequent change in office holders. In 1906 the Wartburg Synod and our Synod jointly called Pastor Ernest Pfeiffer into the work. In his formal call for the first time the following condition was included: "a resignation by the traveling missionary will not be accepted unless he has served for at least five years in his office". In 1909 Pastor Pfeiffer left the office due to sickness. He gave up the ministry entirely and became a doctor of medicine. Pastor G. Duecker, who had also been commissioned in 1906 as a second traveling missionary with his duties confined to the then promising openings in Oklahoma, remained in office until his death in 1910.

Pastor G. K. Wiencke, Sr., accepted the call in July, 1910. He stayed in the office till 1913. In later years he was called back to the same work and was then our missionary for many years. In 1913 Pastor J. Schrader, the writer of these lines, was called, but he laid down his office the following July, because he heartily disagreed with the directions given him concerning the pursuance of the work. After him came Pastor F. Wiegman, who lost his life in an accident in 1917, only a few days after he had given his report to Synod then in session at Hastings, Nebraska.

All of these missionaries worked faithfully, but many of the congregations they organized have disappeared from our synodical rolls, due to different reasons. One of which was the failure to secure adequate financial support from the General Body. Nevertheless, the work was not in vain. Foundations were laid in sound instruction from which other Bodies benefitted as they received these congregations into their membership.

Since 1910 the Wartburg Synod no longer shared in our traveling missionary work.

Our Synod counted among its members not only home missionaries and parish pastors but also theologians. Though there were a number of pastors who were active in the literary field, two deserving of special mention are Dr. J. L. Neve and Dr. E. Klotsche. The works of Dr. Neve and Dr. Klotsche have come to be recognized by the entire Lutheran church.

OUR TRAVELING MISSIONARIES



Pastor F. Schwarz
April 1899 - Oct. 1900



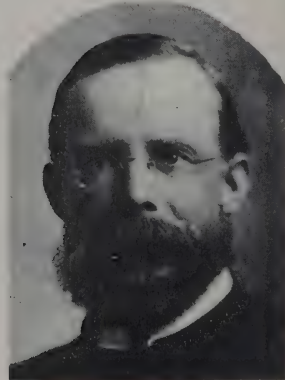
Pastor J. H. Karpenstein
Oct. 1900 - May 1901



Pastor G. F. F. Mueller
Aug. 1901 - 1903



Pastor Carl Goede
1903 - 1905



Pastor L. Frank
1905 - April 1906

OUR TRAVELING MISSIONARIES



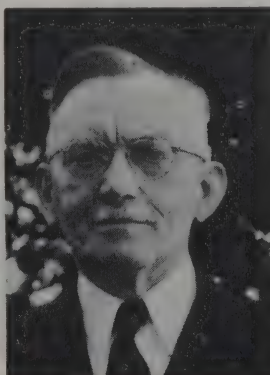
Pastor E. Pfeiffer
1906 - 1909



Pastor G. Duecker
1906 - 1910



Pastor G. K. Wiencke
1910 - 1913 and
1917 - 1932



Pastor J. Schrader
1913 - 1914



Pastor F. Wiegman
1914 - 1917

THE SEMINARY

The Synod's continued growth demanded a more assured supply of pastors. For such supply a Seminary is of great importance.

Pastor Grommisch of the Wartburg Synod, a Professor at the Chicago Seminary, who attended the first meeting of our Synod at Lanham in 1890, persuaded our Synod to give recognition to Dr. Severinghaus's German Seminary in Chicago and to accept it and support it as partly our own. At that meeting it was also resolved that all candidates for the ministry who desired to be received into our Synod should be directed to that Seminary for examination. The following year Synod gave \$200.00 toward the paying off of the Seminary's debt. But the resolution concerning the examination of candidates by the Seminary was revoked again. They were to be examined instead by an examination committee, which might make recommendations to the president of Synod.

In 1892 it was resolved to call another professor to the Seminary.

But soon our Synod realized that the Chicago Seminary did not entirely come up to our expectations. A committee of four, including the president of Synod, was appointed to make connections with some theological school in Germany to get a supply of pastors from there regularly in the future. At their invitation Pastor Christian Jensen, Sr., of Breklum, Schleswig-Holstein, Germany, attended our synodical meeting in 1894. It was then resolved to support his seminary, and to accept into our Synod, after due examination, candidates prepared there.

In 1895 it was also resolved to consider a more favorable location for the Chicago Seminary.



MIDLAND COLLEGE MAIN BUILDING AND TENNIS GROUND.

On the 15th of September, 1887, Midland College had been opened at Atchison, Kansas, as an institution of the General Synod. The choice of the location was due to the fact that it was not only considered promising, but that the city of Atchison had offered to donate to the College 25 acres of land, also \$50,000.00 and had promised to send there 200 students. In 1897, by a resolution of the General Synod, the Western Theological Seminary was established there also, in connection with the College.

At the General Synod convention of 1897 members of the Chicago Seminary proposed a transfer of the Chicago property to the Board of Education for the use of a German department of Western Seminary, or any such other institution as might be agreed upon by the Board. A meeting of the Board of Education was held at Dixon, Illinois, in August, 1898; there assurances were given that our Synod and the Wartburg Synod would support a professor in the Western Seminary. Accordingly a German Department was created there, and Pastor J. L. Neve of Bremen, Illinois, was elected professor of the same.

The two German Synods approved the choice, and Professor Neve accepted the call into the work. On September 23rd, 1898, in St. Mark's Lutheran Church, Atchison, in the presence of the members of our Synod—then in session at St. Joseph, Missouri, but having adjourned for the purpose of attending in a body, and of representatives of the Wartburg Synod, and of the Board of Education, Professor Neve was duly installed, and delivered his inaugural address. (See *Lutheranism in Kansas* by Dr. H. O. Ott.)

Pastor Jensen of Breklum made a visit to Atchison, and spent several days in getting acquainted, and in carefully examining the methods of work and the outlook for the institution. Students from Breklum, after their graduation there, were to spend at least a year at Atchison to be better prepared for their work in America.

A steady supply of adequately prepared new pastors seemed to be assured for our, at that time, constantly spreading work.

SYNODS DOCTRINAL POSITION

Our Synodical Constitution of those years contained the following article about the "Doctrinal Basis" of our church body: "The Doctrinal Basis shall be: The Word of God, as contained in the canonical Scriptures of the Old and New Testaments, as the infallible rule of faith and life; and the Unaltered Augsburg Confession, as a correct exhibition of the fundamental doctrines of the Divine Word and of the faith of our Church, based on this Word".

In practice our Synod made additions to this constitutional article.

The ordination certificates of those years began to contain the following allusion to these practical additions. They said: "Inasmuch as N. N., a candidate for the Holy Ministry, has passed the required examination, and has solemnly vowed at all times to declare in its purity the Word of God as contained in the Holy Scriptures and as exhibited in the symbolical books of our Evangelical Lutheran Church, and inasmuch as he has also solemnly promised at all times in his life to imitate our Lord Jesus Christ as his example, therefore we have today ordained him, and entrusted to him the office of the Holy Ministry". Here not the Augsburg Confession only, but the "sym-

bolical books of the Lutheran Church" were accepted by the candidate as the basis of his teaching. Thus our doctrinal basis was like that of the other Lutheran Church Bodies outside the General Synod.

Our Synod leaned toward the stand of those other Synods also in regard to other matters.

Pastors were held to observe the so-called "Galesburg Rule", which is: "Lutheran pulpits for Lutheran pastors and Lutheran Altars for Lutheran Communicants only". Also no pastor was permitted to belong to a secret society.

INFLUENCE OF OTHER LUTHERAN CHURCH BODIES ON US

The Midwest Synod was continuously striving to reach a more and more conservative confessional position. Pastors, therefore, sought to conform their practices with the conservative trends in other Lutheran church bodies.

The first period of our Synodical History still belonged to the time when the theological discussions which had taken place in the then recent past between the different Lutheran church bodies, echoed and re-echoed throughout the Lutheran churches in the whole land. Our pastors and church members read with great interest the old and new reports on these discussions. This aroused a new interest in regard to Bible truth. It helped to deepen the convictions of our own pastors and people. Of special interest to us were the controversies on "Open Questions" and on "Predestination".

The old Iowa Synod, now a part of the American Lutheran Church, contended that there are certain "Open Questions" which do not touch the fundamental teachings of our faith. Here we may mention only the discussion on "Chiliasm", to give an idea of what kind of questions were involved. The Iowa Synod took a very sensible and moderate stand in its conception of this controversial subject. But the Missouri Synod insisted that "a perfect unity of conception concerning any teaching derived from the Holy Scriptures must exist among the members of the true Church. The Church can permit only one conception; to suffer two different conceptions to exist side by side, would mean unfaithfulness toward God". They said: "The theory concerning 'Open Questions' was the most dangerous one, because it was the most subtle and clandestine, unionistic poison, by which the congregations would be driven into the arms of doubting and naked unbelief". (read article by Dr. Neve, attached to 1906 synodical minutes).

Likewise of great interest to us was the discussion that had taken place at a pastors conference of the Missouri Synod, held in Chicago in September, 1880. Dr. Walther of the Missouri Synod and Dr. Stelhorn of the Ohio Synod had been the chief speakers there in the controversy on "Predestination". In the following year the Missouri Synod adopted as their stand the well-known thirteen theses in regard to this subject as prepared by Dr. Walther. The tenth thesis is of special significance. It says: "We believe, teach, and confess, that the reason which moved God to elect the elect was His grace alone, and the merit of Jesus Christ, and not any good in the elect foreseen by God, not even the faith foreseen in them by God, and we reject and condemn any teachings of the Pelagians, Semi-Pelagians and Synergists, in as far as they oppose this teaching, as blasphemous and terrible errors, destructive of the

Gospel, and therefore of the entire Christian religion".

Dr. Gottfried Fritschel of the former Iowa Synod, in his twenty-one theses on the same subject declared: "The teaching of absolute predestination wherever held to with determination, must poison the entire evangelical teaching of salvation, and upset the entire biblical conception of Christianity; and from this teaching a fearful danger threatens the Lutheran Church in America".

Our Synod's pastors, with a few exceptions, wholeheartedly agreed with nearly all the views expressed by the representatives of the former Iowa Synod. But the study of those discussions also gave us a new appreciation of our own position. We were preserved from the dangerous error of putting the letter above the spirit, and of insisting on perfect agreement concerning the interpretation of every verse of the Bible.

OUR SYNOD'S INFLUENCE ON THE GENERAL SYNOD

Tho the Synod's conservatism made itself felt in the different boards of the General Synod as their representatives came into contact with us, our greatest contribution in the direction of conservative Lutheranism was exerted on our own territory.

We had always felt that we had a mission to fulfill in the General Synod, a mission that went beyond our obligations to the immigrants from German homelands out here in the Middle West. The General Synod was then much criticized by other Lutheran church bodies as being too lax, and we were accused with the general body, because we were satisfied to remain there. Our critics understood that we were different in many ways, our conservatism was often acknowledged by them, we did not belong in the General Synod according to their ideas. Happily our pastors did not suffer from an inferiority complex. Instead of leaving they remained, and served as a stimulus for a deeper appreciation of true Lutheranism.

OUR PASTORS' LIFE IN THOSE YEARS

Typical of it is an item that appeared in the President of Synod's report in 1906: "the horses of Pastor D. ran away with the buggy in which he and his boy were riding. While the boy remained unharmed, Pastor D. was severely injured."

Those were yet the real horse and buggy days.

Most of our congregations were in rural districts, with churches and parsonages out in the country. Like most of his church-members the pastor with his family once a week made a regular trip to town to buy their needed supplies. When the weather and the condition of the roads permitted the pastor went calling on his people. Excepting when calling on the sick, these pastoral calls usually turned into social calls, and as a rule our church-members were not satisfied unless their pastor brought his whole family along, and stayed for at least one full meal. These long calls, the care of the horse, the cow, the garden, the chickens, and so on consumed much of the pastor's time.

But in spite of this, the pastor usually found time for serious study. There were at that time not so many distractions, nor so many organizations to take care of, or so many conventions and meetings to attend. Of course, there usually was the Ladies Aid society, also the choir, and the German summer

school four days each week, besides this the regular confirmation school 6 hours, four days a week, from October to Palm Sunday during the winter. But somehow our pastors did not have to be on the constant go as it seems necessary today.

Our pastors were not of the puritan type. They tried to be sincere, and loyal to their Master Jesus Christ. But they did not believe in the self-made new laws which so many sectarian-minded Christians had devised for their own and their fellow-men's behavior. Our pastors believed in observing whatever the Word of God required of them. But they did not, for instance, believe in absolute abstinence which Prohibition required, and nearly every one of them enjoyed his cigar or pipe. Our English brethren were often horrified at the thick cigar smoke in our studies. Neither could they understand why we used wine and not grape juice for the Lord's Supper. They had forgotten the very significant fact that the first miracle which Jesus had done was to turn water into wine, as if to point out from the very beginning of His ministry that by the Law no man can be saved. They had forgotten that He had used wine, not grape juice, when He instituted the Holy Communion, that He himself had remarked how unenlightened people had called him a wine bibber. We were somehow, as one of them one time remarked to our departed Dr. J. F. Krueger "a dark spot on the white garment" of the larger church body.

The income of our pastors in those years was small. If it had not been for their own and their families, frugality, and for the cleverness of their wives to make both ends meet, they could have existed only with great difficulty. Yet, in spite of the smallness of their incomes, they as a rule managed to procure for their children a higher education. And not only that, but quite a number of our pastors' sons were inspired to become ministers of the Gospel themselves, though they knew exactly the conditions under which they would eventually have to work.

SPIRITUAL LIFE IN OUR CONGREGATIONS

The attitude of our pastors toward God and this present life was reflected much in the lives of their parishioners. These were nearly all hard-working, and usually ambitious people. They loved America, and loved the opportunities they had to get ahead in life. They were honest and knew an honest man when they saw him. Words alone did not convince them, but wherever they saw the pastor live the life he preached, then they too were inclined to try to be loyal to God and the Church. They were human; they often failed in their efforts to live right, but they continued to come to church, and to support the Kingdom of God with determination. They wanted to remain Christians, and they wanted their children to be Christians.

But our people, as a rule, were not of the type to make much ado about their Christian efforts. They talked not so much about their religion, but rather sought to live it the way they understood it.

The Church of Christ, of course, has always also had to contend with the superficial, the make-believe Christians. These have given cause for complaint also in our Synod. They are the reason for the complaining remarks sometimes found in our synodical reports. They usually are also the people most

easily misled by deceivers. Thus, for instance, we find on page 30 of our 1905 report a complaint by a pastor about "Spiritism" having found entrance into some circle of his congregation.

Spiritual life is often indicated by hearty and unurged free giving for the needy, and for the different causes of the Church. But true "giving" depends a lot on an intelligent understanding. Blind giving is not a virtue. An intelligent Christian is interested in knowing exactly how his contributions help to build the Kingdom of God, or how they help to meet an urgent need. If our people did not give in the past as they might have done, then the reason ought more to be sought in the inefficient way of presenting the worthiness of a specific cause, than in the unwillingness of the hearers to give.

In 1906 our synodical report shows that the 6951 communicant members had spent only \$7072.97 for benevolence within the General Synod, and \$48,421.21 for the upkeep of their local churches during the preceeding year, that was not quite \$10.00 per communicant member. What they had done besides this for the needy is unrecorded. God alone knows about all of our giving, and deeds of mercy and benevolence. But the recorded giving indicated that the Church had to learn yet how to represent her different causes in a more vivid and convincing way.

CHURCH PAPERS

Spiritual life in our congregations and in those of the Wartburg Synod was aided by the German church paper "Der Zionsbote", edited by Dr. Rosenstengel of Carthage, Illinois, and published by the German Literary Board (during the 1st World War changed to "Lutheran Literary Board") of Burlington, Iowa. It was an excellent church paper, ably edited, of a truly Christian character, easily understood, bringing news from the Church-at-large, but especially from our German church bodies, and always full of devotional material. It was liked by its readers. In 1905 it had 3218 subscribers. The unwise but insistent demands by a few ill-advised critics to make the paper more "intellectual", and the consequent addition of articles beyond the spiritual interest of ordinary Christians contributed a great deal to the increasing decline in the number of its readers.

Besides the "Der Zionsbote", there was also a German paper for the young. It was called "Der Jugendbote". In 1905 this publication had 3443 subscribers.

And there was a German Sunday School Publication "Der Sonntagschulleitfaden" which had 2700 subscribers in 1905.

Besides these German papers the English ones published within the General Synod were read by our people to some extent.

The German Literary Board of Burlington, Iowa, a publication house of our and the Wartburg Synods, proved of very great value to the German work. The able head of this business enterprise was Dr. Neumann, for many years pastor at Burlington. He was fortunate to have as assistant manager, Miss Clara Vollmer, who for many years helped our pastors in the right choice of needed literature.

FURTHER GROWTH

In 1906 our Synod consisted of 71 pastors, 86 congregations, 6951 communicant-members, and a total of 12,101 baptized members.

At the beginning of 1919 the following numbers were reported: 87 pastors, 114 congregations, 5869 communicant members, and a total of 18,792 baptized members.

A study of the 1919 figure of reported communicant members indicates a tendency to report as few communicant members as possible. The Apportionment laid by the General Synod on its member synods was, as it should have been, a carefully calculated minimum-sum which each communicant-member was expected to contribute to the different causes of the Church. In our German-speaking congregations it was customary in those years that the head of the family paid church contributions for all the members of his household. A large number of our synodical delegates and pastors consequently claimed that the heads of the family only should be reported as "communicant members", since the usual definition of such members meant "communing and paying" members. This difference of interpretation of the term "communicant members" gave rise to much friction; for many reported only the heads of the families, while others gave a true report of the real number of such members. The former consequently often received unmerited praise as if their congregations had been much more faithful in raising contributions so much larger per capita than the latter were able to boast of.

From this it may be inferred that the reported numbers of communicant members of those years were incorrect, entirely too small, and that, therefore, we should estimate the growth of our Synod rather by the reported increase in the total of "baptized members".

At the beginning of 1919 we had 85 congregations in Nebraska, 4 in South Dakota, 10 in Kansas, 2 in Colorado, 1 in Iowa, 3 in Missouri, 6 in Oklahoma, and 3 in Texas. The extension of our work into Texas is to be explained by the fact that many of the families who had belonged to our former Shattuck congregation in Oklahoma had removed to the Texas Panhandle, and had desired to remain in connection with our Synod. Our Texas congregations are in the northeasternmost corner of the Texas Panhandle, and closer to the center of our Synod than to that of the Texas Synod.

ACQUISITION OF TABITHA HOME, LINCOLN, NEBRASKA

For a number of years our Synod had felt the need of making provision for the orphans found in our congregations. At the synodical meeting held at Schuyler, Nebraska, in 1903 a committee was appointed to study the matter, and to submit plans at next year's meeting. In 1904, while assembled at Greenleaf, Kansas, Synod resolved to begin with the building of an orphanage, and a committee of ten was appointed to take the necessary steps. But nothing definite was undertaken by the committee. In 1906, our Synod meeting at the time at Wisner, Nebraska, Pastor Heiner of Lincoln, Nebraska, who in 1886 had there founded "Tabitha Home", reported that he had transferred his institution to the General Synod. A committee, consisting of members of our Synod and of the English Nebraska and Wartburg Synods, thereupon



TABITHA HOME

investigated conditions and the possibilities of the institution. Upon their recommendation our Synod, at its next session, held at Bloomfield, Nebraska, in 1907, decided to take regular part in the maintenance of Tabitha, and to consider the institution as partly our own. Dr. Peters, of the Board of Tabitha, reported of the new plans for the improvement of it. The main building was to be used for a modern hospital, and for a home for the aged; a new building to serve as an orphanage was to be erected. On the 4th of September, 1908, the remodelled Home was re-dedicated. Pastor G. Mueller, then president of our Synod, delivered the dedicatory address; Pastor J. Seibert of the English Nebraska Synod had charge of the dedication. Pastor G. Mueller became the first superintendent. His task was difficult because the Managing Board of Tabitha in executing its plans for improvement, trusting in the ability of the Church to meet any and all obligations, had contracted a debt of \$47,386.00. Pastor Mueller resigned the following year, and Pastor M. Koolen took over the difficult task. During his term of office the debt was reduced to some extent. In 1912 Pastor E. Walter accepted the responsibility of the superintendancy, at first only as an assistant of Pastor Koolen, but soon as successor to the latter. He was superintendant for many years. Through his special efforts the final full liquidation of all debts was brought about. In 1917 there were 42 aged persons, and 33 children in Tabitha. The institution became not only a blessing to those who needed just such a home, but also an inspiration to many others who saw here with their own eyes what Christian charity actually accomplishes.

THE PASTORS' WIDOWS AND ORPHANS FUND

The following conference recommendation was submitted to our Synod when assembled at Russell, Kansas, in 1910: "It is recommended that Synod make provision for the care of pastors' widows and orphans."

Thereupon Synod appointed a committee, consisting of Pastors F. Rabe, J. F. Krueger, and K. Klinger, to prepare definite plans for the foundation of a "Pastors' Widows and Orphans Fund" for submission to the next year's synodical meeting.

In 1911, at Hooper, Nebraska, in Zions Lutheran church, Synod accepted the plans and constitution for such a "Fund" there submitted by the committee. By 1914 this Fund was joined by 76 of our pastors.

The Fund proved of great benefit to many widows and orphans of our departed pastors. But, as the future taught, the number of members proved too small to provide a secure basis for a long-lived organization as it had been hoped it would be. By 1928 the annual income had increased to \$4559.99, but the disbursements amounted to \$4115.75 in the same year, and it was foreseeable that soon the income would not be sufficient to cover promised payments. By 1928 the Fund had to its credit mortgages to the amount of \$13,544.24, but it became clear that this sum could not be increased more with the expected future income. With the coming of the United Lutheran Church pension plan our own Fund had finally served its purpose. Moneys on hand were later turned over to the new Pension Fund.

THE FOUNDATION OF MARTIN LUTHER SEMINARY AT LINCOLN, NEBRASKA

Neither the Wartburg Synod nor our own were quite satisfied with the arrangements made in regard to the German department of the Western Theological Seminary at Atchison, Kansas.



MARTIN LUTHER SEMINARY

At the meeting of Synod in 1904 at Fremont, Nebraska, resolutions passed by the Wartburg Synod in regard to the Seminary were also submitted to our Synod. They gave expression to the general dissatisfaction with the situation. Our Synod agreed with the views expressed.

At Yutan, Nebraska, in 1905, the matter was again discussed by our Synod. The necessity of a removal and reorganization of the German department was emphasized, and the eventual foundation of a new German Seminary suitable to the purposes of our and the Wartburg Synods was considered at length. Dr. Gotwald, the Secretary of the Board of Education of the General Synod, and Dr. Altman, the President of Western Theological Seminary were present.

At Wisner, Nebraska, in 1906, Synod was urged by our seminary committee to seek the removal of the Seminary from Atchison with speed and energy.

At Bloomfield, Nebraska, in 1907, Synod unanimously resolved to urge the Board of Education of the General Synod to move the Seminary to Lincoln, Nebraska.

And from year to year the desire for a seminary of our own became more and more emphatic.

In 1912 the President of Synod, Dr. F. Wupper, was able to report to our synodicals, then assembled at Wisner, Nebraska, that a gift of \$19,500.00 had been made to Synod by Mr. John Osterloh, a member of Dr. Wupper's congregation, north of Hooper, Nebraska.

The deed of donation was as follows: "I, the undersigned, John Osterloh, hereby give to the Ev. Lutheran German Nebraska Synod the following sums as a 'Osterloh Foundation': 1) a mortgage of \$12,500.00, 2) in cash \$5000.00, 3) the sum given synod in 1907, amounting to \$2000.00. This money shall be used for a theological seminary of this synod, or for the education of young men for the ministry. But the money shall be so used only if a synodical resolution to that effect is passed by a two-third majority of synod. Until this money can be used as intended, interests received on the capital shall be used: 1) for the support of needy students, 2) for the support of needy pastors, 3) for German home mission work, 4) for the Pastors' Widows and Orphans Fund."

Synod, with this great gift at their disposal, resolved to found its own seminary. A committee of seven was appointed to carry out the resolution.

Thus by the year 1913 Martin Luther Seminary (Osterloh Foundation) of Lincoln, Nebraska, came into existence. It served the purposes of Synod until 1935 when new conditions made new arrangements necessary. Dr. F. Wupper was the first president of the institution. It prepared good pastors for our Synod during all the years of its existence.

THE LANGUAGE QUESTION

It was not until 1922 that we had our annual synodical report printed also in the English language.

In that year the Northern Conference had submitted the following recommendation: "Inasmuch as a considerable number of our younger church-members do not understand the written High-German, and in order to awaken

among these younger people interest in our synodical work, be it resolved to provide also synodical reports in the English."

Since that year, then, we have had German and English synodical reports for many years, and later English reports only.

This clear awakening to the language demands of the times came a little late, for the language question had become an increasingly difficult problem since the beginning of the second decade of this century.

This problem caused divisions in our congregations which were used as a pretext for proselyting among our people by our non-German sister Synods. They did not understand all the phases of this problem, they did not see it in its true light, they had only one explanation: the German Synod is against the introduction of English, we must save Lutheranism by trying to get as many people away from the German Synod as we possibly can. That, at least, their practice seemed to prove clearly. The re-action in our Synod was that our pastors and people felt bitter, and lost much interest in the maintenance of institutions which had the support of our non-German sister Synods. Without doubt much was sinned by both sides.

Our Synod was a German Synod, not for the sake of being German, but for the sake of those who could be reached only through the medium of the German language. Those, who actually believed that Lutheranism could be understood rightly only if presented in the German language were a very small number of people in our midst, who had no real influence. Nearly every one of our pastors and church-members recognized the temporary character of a purely German Synod in the midst of a process of americanization constantly going on among all immigrants and their descendants. Every one loved America, and wanted to be an integral part of it. It was not, as often imputed to us, the stubborn resistance to the introduction of the English language into our services, but the extreme difficulty of deciding exactly when to introduce English, and how much to have after having introduced it.

We had to take into consideration the interests of different portions of our people, and the actual conditions as they existed at the time.

There still were many of the original immigrants, grown old by the time but still often very active and very interested in their church affairs. They had in their younger years laboured hard to establish their congregations; they had carried the burdens of the local churches through good and evil days. They had also been so busy in their earthly occupations that very few of them had had a chance to learn enough of the English language to understand preaching and teaching by its medium. In their old age they desired the consolation and inspiration of German services in their churches.

Then there were their sons and daughters, born and brought up in America. They, too, understood the German almost as well as their immigrant parents did. To them it really made no difference whether the services were held in German or in English; they were efficient in both languages, although they probably were more familiar with the German terms about religious matters than with the English ones. But for their children's sake, who began to resist the use of the German because it was too difficult for them, they began to desire that part of the services were conducted in English.

And then these grand-children of the original immigrants grew up. To them and their children the German was more or less a foreign language, for which they had little or no interest at all. They desired to have everything in English.

But grand-parents, parents, and grand-children still were all one family, and still desired to belong to the same church. It was not as easy as outsiders believed it to be, to satisfy all and still have an undivided congregation.

Then there were our pastors. They had not forced themselves on the Church. In the days of their youth they had read in different religious periodicals that appeared in Germany the appeals coming from America: "come over and help us; we do not have enough German pastors to take care of all the Lutheran immigrants; come to our schools, and be prepared for the service in the Church, if you feel called to do so." Our pastors had been "called" into the work of our Synod. They had not been moved by selfish interests. They loved the Church and the people. And this love was reciprocated by our church-members; as a rule our pastors were loved and respected by young and old alike. At the beginning of 1919 every single pastor on our synodical role was an immigrant, who had been called by the Church to work among German speaking people. They had come from abroad because our Synod had been unable to find native pastors to do the work.

With a few exceptions only those of our pastors who had also attended American institutions of learning for some length of time were able to preach not only in German but also in English. But their number was not very large. The rest of our immigrant pastors had great difficulty to adjust themselves to the unavoidably more and more insistent demand for efficiency in both languages. We had not enough pastors who were efficient in both languages. There was no possibility to secure them from the outside, and our new seminary at Lincoln could not furnish them fast enough or in sufficient numbers.

We could not say to our young people: go to some other church; not only would that have been extremely unwise, but it would have been resented by the parents and grand-parents, who wanted their loved ones all to stay in the same faith and church. We could not say to our old folk: it is true you established this church, you worked for it all these years, you do not understand sermons in English very well, but still you will have to see where you get comfort and inspiration in some other place, we have to keep our young people, and they want nothing but English. We could not say to our old loyal pastors who were unable to preach fluently in both the German and the English: it is true, you were loyal, you worked hard in our Synod, you could lay by no money against a rainy day because our salary was always so small, there is no provision made for a sufficient pension for you, we do not know what will become of you and your faithful wife in the future, but we want you no longer. That would have been not only un-Christian, but the fact would also have been that we could not even have found any substitutes for them.

The language question slowly but unmistakably became a more and more disturbing problem. It was solved only after many years of heart-break to many pastors and congregations. It would have been solved somewhat more easily if there had been no sinful interference from the outside.



TWENTY EIGHTH CONVENTION OF THE GERMAN NEBRASKA SYNOD, held at St. Paul's Church, G. Michelmann, Pastor, Grand Island, Nebraska, Sept. 29-Oct. 4, 1915.

Seated on ground, left to right: C. Rautenstrauss; Rud. Lentz; Oswald Michelmann; Hugo Welchert, Sr.; Paul Schultz.
 First row, seated: Mr. Molthan (Ohiowa); F. Spriegel; Wellhausen; Duehrkop; G. F. Mueller; E. Walter; F. Rabe; R. Neumaerker; Mrs. Michelmann; G. Michelmann; M. Koolen; J. Dirks; F. Wupper; Chr. Sick; F. Wiegman; Karpenstein.
 Third row, standing: Herman Goede; E. Nussbaum; Wm. Harder; E. Klotsche; R. Kunzendorf; C. Goede; H. Siekmann; Mikkelsen; E. Spiekermann; Huebner; Ahrens; P. Bieger; R. Richter.
 Fourth row: A layman; O. Bergfelder; L. Hopp; O. Hausmann; W. H. Fricke; J. Schrader; R. Kuehne; E. Wendt; Pontow; L. Frank; J. Goemmel; Holzberger; L. Geick; Bessler; J. Hansen; Gerathewohl.
 Fifth row: Layman; unknown; Podszus; Bahnsen; Klette; Teckhaus; R. Moehring.
 Last row: Wiencke; Klinger; Ollendorf; Siefke De Freese; Nitschke Traubel; Lenser; Didlaukiis; Moehring between Traubel and Teckhaus.

THE LODGE QUESTION

Like the language question the lodge question has played a somewhat disturbing role in our Synod. Our Synod cannot be fully understood without mentioning this fact.

Almost the entire Lutheran Church in America had considered it important to take a definite stand in regard to secret societies. It held that it is never good if any matters concerning our faith be evaded even if the discussion of such matters may at times be disturbing. Free-masonry, the most prominent representative of secret societies with distinct religious tendencies, and attracting many members of the Church, therefore was a natural subject for discussion for the latter.

The General Synod was practically the only Lutheran church body that did not assume an official stand in the matter. But a few of her constituent Synods had made pronouncements about it, among them our Synod.

As mentioned before in this history, our synodical constitution (article 3, paragraph 10) contained the article: "no pastor of this Synod is permitted to be a member of a secret society". But the constitution contained no mention in regard to membership in lodges of our church-members. While individual pastors had advised against such membership, the constitution itself had not supported the pastors in this.

But at the synodical meeting held at Russell, Kansas, in 1910, Pastor Wm. Harder read a carefully prepared paper on: "What shall be a pastor's attitude in regard to lodges inimical to the Church, when he talks to his people privately or preaches to them from the pulpit, or when he officiates at a funeral?"

After due discussion of the paper by Synod, the following 6 theses were adopted as Synod's future official stand:

- 1) Aim and purpose of the Church is the salvation of souls unto eternal life;
- 2) The Word of God is the rule and decisive factor in all matters pertaining to teaching, to our relations to the World, and also to lodges;
- 3) Lodges with religious rituals, when looked at and examined in the light of the Word of God, must be considered inimical to the Church;
- 4) It is the duty of the pastor to point out privately to his people the danger involved in membership in lodges, and to warn them with wisdom;
- 5) Also from the pulpit or when his church-members come to him to announce their intention to take Holy Communion, he should speak to them of these dangers: church-members who reject such warnings, and refuse to submit to the Word of God shall, by resolution of the congregation, be excluded from the table of the Lord;
- 6) A pastor is not permitted to officiate where a lodge officiates.

There were different reasons why the Lutheran Church opposed lodges with religious tendencies; one of them was the Church's objection to the un-Christian and unholy oaths which lodge members had to swear before initiation or advancement into a higher degree. Jesus Christ has said (Matth. 5. 34): "Swear not at all - - - (V 37) let your communication be, Yea, yea; Nay, Nay: for whatsoever is more than these cometh of evil." Our catechism

teaches that only in court, where the government requires it, is a Christian permitted to say an oath.

But the fundamental reason of the Church's objection is to the lodge's conception that the redeeming work of Jesus Christ needs not be the central truth in all religious teaching. It is not, as the uninformed like to assert, the fact of secrecy being observed by the lodges in regard to their proceedings, that the Church opposes them, but the fact that the conceptions of religion as entertained by lodges are different from those as taught by God's Holy Church. The Church is established by God. The lodge is a foundation of erring men.

The Lutheran Church is not narrow-minded in regard to lodges. It is moved to take its position as it does because the Church must be loyal in its allegiance to the Master.

Dr. Knubel, the first president of the United Lutheran Church, who attended our synodical meeting of 1923, held at St. John's Church near Columbus, Nebraska, warned against the inclusion of the ten theses of 1910 into the new synodical constitution, then under discussion. He claimed that such an inclusion would stamp our Synod as a sect. At his advice our Synod, therefore, included only the former term concerning membership of pastors in secret societies.

It probably would have been much wiser already in 1910 to refuse the adoption of the ten theses in the form in which they were presented. For, as proved later by facts, very few pastors were capable of carrying out the terms of that resolution. Too many lodge members had been received into our congregations before the new rule came into force. Of course, there were a number of congregations where that had not happened; their pastors were the loudest to demand a strict observance of the rule. They had an easy stand, but in other places the situation was most difficult.

The greatest difficulty was that we had members belonging to some lodge, who were absolutely sincere about their church membership. They had joined the lodge for purely social reasons, in order to have social prestige and connections, and they just simply could not follow our logic when we pointed out the danger of their lodge membership. At any rate the sudden requirement of a strict observance of the new rule made the position of many of our pastors very complicated. And here again our congregations were made the field for proselyting by our sister Synods, which had no such restrictions in regard to lodges.

A pastor should not belong to a secret society, for he should be able to see the incongruity of it all. But as to our church-members it probably would have been wiser under the circumstances to be guided by the Saviour's word: "Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." The Lord will make no mistake. In the end He will give eternal life to all true believers, even if some of them were mistaken in regard to some most wholesome church rules.

Many of our pastors were dealing that way with the problem, and Synod somehow seemed slowly to be falling in with that way of treating it. The only other possible way would have been to tell the General Synod: either

you force our sister Synods to assume our own stand, or else we will leave your fold. The trouble would have been, where to go to, for there is no other perfect Synod in that respect, they all grieve over the same problem.

AN UNDERSTANDING WITH THE ENGLISH NEBRASKA SYNOD

It had long been desired to come to an understanding with the English Nebraska Synod so as to avoid further friction in regard to the establishment of new congregations on our territory. Both Synods had practically the same territory in Nebraska, and it seemed desirable to define in some way our two spheres of activity.

On the 27th of May, 1919, Dr. G. Michelmann, the president of Synod, appointed Pastors M. Koolen and J. Schrader to represent our Synod, and Dr. Baltzly and Mr. B. B. Weller were the appointed representatives of the English Nebraska Synod. The committee met on the 5th of September of the same year at Kountze Memorial Church, Omaha, Nebraska. They submitted the following resolution to their respective Synods, which was accepted by both of them:

"Whereas it is necessary for the strengthening of the United Lutheran Church in Nebraska, that said synods work together harmoniously, and without friction, and

Whereas the Evangelical Lutheran Synod of Nebraska and the German Evangelical Lutheran Synod of Nebraska have appointed committees for the purpose of determining a basis of understanding between said synods, and

Whereas both committees are in session on this 5th of September 1919 in Kountze Memorial Lutheran Church, Omaha, Nebraska and are organized for a Conference on matters pertaining to a harmonious co-operation by both Synods by electing Rev. M. Koolen of Leigh, Nebr. as Chairman and Rev. O. D. Baltzly of Omaha, Nebr. as Secretary: The following resolutions were adopted at this conference:

First, Resolved, that if a necessity for English service in a German congregation is plainly demonstrated and that congregation refuses to introduce such service, or vice versa, in case an English congregation refuses to have German service when there is a true necessity for having such, and if all means to come to an understanding have been exhausted by the representatives of the Synods and that congregation, then the other synod shall have the full right to start a new mission at the place of such controversy.

Unanimously adopted.

Second, Be it further resolved, that if in a city or town, having more than 5000 inhabitants, such a number of Lutherans as to warrant the life and support of another strong congregation of our own synods, desire another congregation using the language not used during the main services in those already established, then the synod not yet on the field shall have the right to organize such a congregation.

Unanimously adopted.

Third, Be it further Resolved, Where there are congregations in the same communities belonging to both synods, the minister or the representative of the one shall not interfere with the work of the other, nor visit the members of the other congregation, with the view of inducing them to unite

with his church, except the minister of the other congregation does not object to such visits.

Unanimously adopted.

Fourth, Be it further Resolved, that if any misunderstandings between the two synods shall arise relative to new work, no action shall be taken in any way whatever, until representatives of both synods shall have reviewed the situation and earnestly endeavoured to reach an amicable agreement.

Unanimously adopted.

Fifth, Be it further resolved that a standing committee of three be appointed by the president of each synod, consisting of two ministers and one layman, whose term of appointment shall be for two years and who shall constitute the adjudication committee on the above synodical questions.

Unanimously adopted.

Sixth, be it further Resolved that we the representatives of afore mentioned synods respectfully recommend the adoption of the above resolutions as a basis of Christian co-operation.

Unanimously adopted.

Signed in triplicate in Omaha, Nebraska, this 5th of Sept. 1919.

M. Koolen, Chairman,
Oliver D. Balzly, Secretary
J. Schrader,
B. B. Weller,

Members of Committee

Since the adoption of these recommendations by the two synods, they have been able to work to-gether more harmoniously on the same field of labour.

WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETY

Into this period falls the organization of this society by brave and godly women of our Synod. This society had a very small beginning. Its first annual report, given in 1919, shows only nine congregations represented on the roll. Total contributions were only \$192.83. But the courageous first members kept on working for and boosting their society. In 1948 there were forty-nine congregations represented on the roll, and the contributions reported amounted to \$7536.42. The Lord blessed this society and made it a blessing for our entire Synod.

THE FIRST WORLD WAR

The anti-German sentiment was very strong a long time before finally the United States entered the conflict. This antagonisms greatly disturbed our then German Nebraska Synod. The fact that we had German services made the winning of new members difficult during those years. But we held our own. Government officials acknowledged the patriotism of our church members, and had a sympathetic understanding for our unmerited difficulty; they laid nothing in our way.

The seriousness and dangers of the war made our people more inclined to put their entire trust into God, and caused them to remember more seriously the uncertainties of all earthly conditions and things.

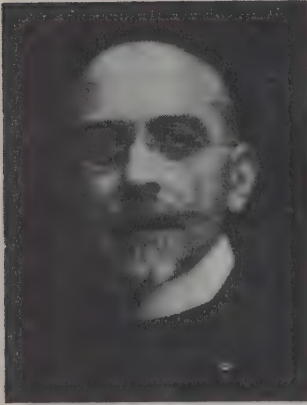
Thus the war really helped to deepen our pastors' and peoples' interest in the cause of God. The work of the Master went on.



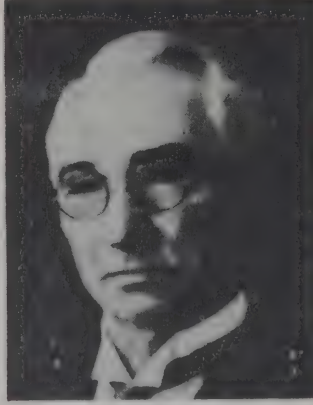
STATE CAPITOL
LINCOLN, NEBRASKA

UNITED LUTHERAN CHURCH IN AMERICA—1918

OFFICERS



Dr. F. H. Knubel
President 1918-1945
Died 1945.



Dr. M. G. G. Scherer
Secretary 1918-1932
Died 1932.



Dr. E. Clarence Miller
Treasurer 1918-1944
Died 1944.



U. L. C. Convention in New York, 1918

IV

THE YEARS OF TRANSITION

1919 - 1932

by Dr. M. Schroeder

The years following World War I were a time of readjustment in all walks of life. The church could not isolate itself from these trends. For a Synod like Midwest serving a mostly foreign born constituency, it was a period of many hardships. But out of these came adjustments, which made the church more equal to its opportunities. At times emotions would get out of hand, in the end, the glory of the Kingdom of God was the all pervading motive.

A MORE UNITED LUTHERAN CHURCH

Two events marked the beginning of this period of transition. One was the conclusion of hostilities of World War I, and the other the formation of the United Lutheran Church in America of which Midwest Synod is a district.

Though the development of the latter is not primarily a part of this regional history, it is well to see ourselves for the moment as a section of the larger church. Going back to the year 1748, when the pioneer pastor Muhlenberg brought about the first organization of congregations into a synodical body, known as the Ministerium of Pennsylvania, we find from that time on other groups of the Lutheran Church joining themselves into synodical bodies.

This was for the purpose of achieving goals which the individual congregations, standing alone, could not do by itself. The establishment of schools for the training of pastors, and the establishment of hospitals, orphanages, and homes for the aged, was beyond the reach of isolated churches. The need for these institutions became ever more apparent. There was also the question of sending missionaries into the newly settled stretches of this country and to the dark continents in obedience to our Lord's command. Only by banding together were individual churches able to respond to the greater needs. Synods were the result.

But even these local synods could not measure up to all the demands which a world in need of the Saviour of Mankind made upon them. So, in turn, they, the local or regional synods formed a still larger organization, a general body, known in the United States census as a denomination. Of these the Lutherans in America had sprouted twenty-four up to the beginning of the present century, all independent of each other. But, by that time a new merger movement began to make itself felt, produced by spontaneous causes.

Until then the language of the land of the different Lutheran people's origin, liturgical differences, fine points in the interpretation of the Holy Scriptures, or great geographical distances, formed the barriers that made



U. L. C. A. MERGER CONVENTION

working together ever so difficult. But one after another of these separate bodies disappeared in this period of transition, through joining with others into more inclusive and larger synods. Children and children's children no longer used the language of their pioneer parents; distances over the land grew ever shorter with the coming of the automobile; liturgical forms were agreed upon; and theologians began to appreciate each other's viewpoint and interpretations. Result, the general bodies began to merge.

Three of the first to do so were: The General Synod of the Evangelical Lutheran Church in the United States, (of which Midwest Synod was a district), the General Council of the Evangelical Lutheran Church in North America, and the United Synod of the South, (a product of the Civil War). These formed in 1918 the United Lutheran Church in America. Though the Lutheran Church has grown with the population in our country, the number of general bodies with at least 100 congregations has been reduced through merging with each other to only nine. Eight of these, again, are cooperating in certain missionary activities through the National Lutheran Council. There is much talk at the time of this writing of forming a federation, if not a merger, involving all or some of these eight.

The merger meeting of the newly formed United Lutheran Church was held November 14-18, 1918, in New York City. Midwest Synod had sent sixteen delegates to this memorable gathering. However, according to the record, when the roll was called only six of these responded and cast their votes. The rest, it must be assumed, had been lost in the whirr of the big city. Incidentally, future delegations at subsequent conventions did not improve on the attendance record, not during this period of transition. Though delegates they were, with the right to speak and vote, there was for some of them a general feeling of detachment which was hard to overcome.

Thirty-two years have passed since the day of that merger of 45 district synods into the largest single Lutheran Body in America. Today there are but 32, owing to additional merging within the United Lutheran Church of districts in neighboring or overlapping regions. Significantly, the year after the U.L.C.A. came into existence, the first inter-synodical attempt was made for bringing the Nebraska Synod, the mother of Midwest, closer together



New York City (taken on steps of P. O. Building)

with her daughter for harmonious work in the Kingdom of God in their respective fields of service here in the Middle West.

With this picture of a new general body, the United Lutheran Church in America, in our mind, we shall now proceed and look at the other event marking the beginning of this period of transition.

STRUGGLE AGAINST INTOLERANCE

The center of the stage in these excited years was held by the effects which the Nebraska language law of 1919, (limiting the use of foreign languages in schools), exerted upon an otherwise peaceful population. Though the war was in the past, court actions over the constitutionality of the law kept the wounds open which the war had struck. Not only our synod, but all churches which gave religious instruction in the language of the parents, felt the antagonism that misguided or unscrupulous politicians had created. It was a piece of ill considered and mischievous legislation. While primarily aimed at parochial schools, in which the use of a foreign language below the eighth grade was forbidden by this law, its effect upon any religious instruction in any other than the English language could not be denied. Not all churches were ready for the sudden change. Some split on account of it, or lost members to other churches. Most of them however, let time be the doctor. In 1923, after four years of suspense and uncertainty, the United States Supreme Court denied to both the legislatures and the lower courts interference with the rights of parents to give their children religious instruction as they saw fit. With this decision which brought Nebraska into national, though fleeting prominence, similar laws in twenty-one other states became null and void.

Now in retrospect, and as a lesson for present or future misguided patriots, it appears that this drawn out controversy between the churches and the state was inspired by the fears, prejudices, and hysterics that are the natural by-products of a nation at war. The legislators in enacting the law bowed to the passions of the moment. This should not have furnished the motive for enduring legislation, in particular, legislation that would keep alive antagonisms and pour salt into open wounds, which, but for it, would soon

THE QUINTETTE

The first native born,
native trained men
graduated from
Martin Luther
in 1919



Fred Boxberger



G. F. R. Duehrkop



H. J. Diekhoff



E. C. Hansen



A. B. J. Lentz

disappear. A generation has been gathered to its fathers since then, and time has proved how right the U. S. Supreme Court was when it wiped this unfortunate language law out of existence.

All this may give us an idea of the temper of the times. Everything had become so different from life a generation or even ten years before. The fomenting of prejudice and ill feeling on a national scale had not been heard of until a war brought it about as one of its inevitable consequences. But, such was the world in which the Midwest Synod had to live and work and continue its mission so hopefully begun thirty years earlier. With another thirty years now added to the first, the records show how gloriously crises were overcome and the church kept marching on.

MINISTERIAL SUPPLY

One of life's principles is change. Continuously the new replaces the old. No one and nothing can escape it, not even the church. The Midwest Synod was no exception. The war of 1914-18 had cut off the annual flow of new ministers, from the Breklum Seminary in Germany. Pastor M. Schroeder was the last in 1913 to join the synods ministerial ranks in the line of about 200 who in its twenty-five years history had received part or all of their theological training in the school of Christian Jensen. In 1919 Midwest Synod was ready to send into its field the first fruits from among its native born and trained pastors, products of the Martin Luther Seminary at Lincoln, Nebraska, which had been opened in 1913. That first group to be ordained in 1919 consisted of the pastors Gustav Duehrkop, E. C. Hansen, and A. B. J. Lentz, all sons of Midwest pastors. From that day to this, life in synodical circles has become increasingly native in thought and in the approach to church activities. An era of great missionary pioneering by foreign born pastors among foreign born Lutherans was about to end.

RE-APPROACHMENT

While the calling into existence of a separate Midwest Synod thirty years earlier was primarily based upon fundamental differences in the spirit between the English and the German speaking constituencies, in 1919 we find the first traces in a re-approachment of the older synods on the territory with the Midwest. The common cause of service in the Kingdom of God was more and more recognized as of greater importance than individual preferences of language and forms of worship. However limping those first attempts may have been, at least efforts were made that pointed toward a brighter future.

GERMAN STILL NEEDED

In spite of the trend toward native ways in church life, there were still numerous congregations preferring the German language, particularly among the more recent arrivals of Lutherans of German background from the Ukraine and the Volga region in southwestern Russia. Our missionary activities had to be continued where use of the German language was an undeniable necessity. Other synods were not equipped to do such work.

Though the Home Missions Board of the United Lutheran Church made sincere attempts to understand our western bi-lingual problems, they nevertheless worked under the wrong impression that English in divine worship should be as convenient for the immigrant as it was for natives like themselves. This led to occasional misunderstandings with United Lutheran Church authorities and, above all, to very skimpy financial aid in our pursuit of organizing new missions and supporting existing ones. It meant that it placed a heavy burden upon missionary pastors and the treasury of our synod. The fact that Synod had to maintain a standing committee "For Relief of Needy Pastors" was an illustration not only of the fact that they served small or poor congregations, but also that the authorities of the General Synod showed little interest in the bi-lingual work of our Synod.

FINANCIAL HANDICAPS

Among the financial obligations which this comparatively small synod had to meet was first of all the Martin Luther Seminary, the only U.L.C.A. theological school in the United States which trained young men for the ministry, capable of serving in both English and German. Its entire budget, a model of economical management, had to be raised by the ingenuity of its local administrators and supporters. The remarkable missionary progress of the Midwest Synod did not seem to impress those who had the means to direct the work into broader channels. In spite of this handicap, at the beginning of the 1920's, synod reached its highest number of congregations it had at any one time, namely 115. This compares very favorably with the number of congregations in the other nearby U.L.C.A. synods, Kansas and Nebraska. Both together reported but 97 congregations for the year 1921. This, in spite of the fact that they had started about twenty years earlier in winning the West for Lutheranism, and furthermore, had received from the Home Missions Board in support of their expansion about ten dollars for every one dollar granted to the Midwest Synod to take care of its widely scattered mission fields.

This penny-pinching church work was the chief cause that Synod applied to the United Lutheran Church to have the supervision of its mission work transferred from the (English) Board of Home Missions to the (more German) Northwestern Mission Board. The wish was granted by the U.L.C.A. at its 1920 convention in Washington, D. C. Our synodical missions were thereby lined up with the German speaking missions in other district synods of the General Body, particularly those in Canada and Texas. It resulted immediately in better finances. Grants-in-aid for ministers salaries, church building funds, and scholarships for students at the Martin Luther Seminary amounted then altogether to about \$10,000. annually. This sum divided among twenty-three mission congregations and a seminary may not seem much, but it brightened the future and gave new courage to the men who otherwise were sitting up nights to figure out ways and means to make one dollar do the work of two. With the money came also a new office. Pastor G. K. Wiencke, whose full time work was to look after mission congregations, was no longer mere "Reiseprediger", now he became "Superintendent of Missions", with the better part of his salary provided by the Northwestern Mission Board.

THE PROBLEM OF COUNTING HEADS

Up to this time, in the early 1920's, Midwest Synod had its own way of counting members in its local congregations. The custom was that the head of the house was the member of the church. He paid for his whole family regardless of its size, for the support of the church. This idea of financing the church was a custom in the old fatherland. There, church support was collected as a tax along with other state and county obligations. So many mills of the total paid were credited to the church, the same as we are taxed to maintain the public schools over here. This made the one paying member in each family also the only voting member in the church, thus leaving the women out. A widow or unattached maid could become a paying member, and attend congregational meetings, but without the right to vote, as some of the constitutions specifically stated and some still do. Even if the right of full membership was granted to this group of women, they usually preferred to stay away from mens' gatherings, who sometimes were engaged in solving problems of local church management, such as, who is responsible to fix the fence to keep the preachers cow from straying into the neighbors field.

Incidentally, such meetings could turn into affairs to make it very uncomfortable for the presence of ladies. So some members in some cases felt that arguments had to be helped along with the evidence of shooting irons and drawn knives, the pastor carrying the same protections, just in case. Fortunately no casualties are on record.

On the other hand, annual meetings could be very peaceful and simple. One is here recalled, held after the morning worship. The pastor opened with prayer. Then, to encourage lay-activity, turned the meeting over to the lay chairman. He took over, remaining seated in his customary pew, called for the Treasurer's report. As usual the treasury was short to meet all bills. Several of those present now paid up, others were ready to make up the difference. A little mental arithmetic among those present led to the adoption of the report with all bills paid. Then followed the election, with three men on the council, the term of one had run out. It was the chairman's. From the rear of the church a voice was heard, (all in low German) "Aw, keep it". The chairman, "Well, what do you think"? No answer. "All right, I keep it". That re-elected him. He was a good man. The annual meeting was over.

Considering the existence of such elementary organizations and procedures on the local level, to work out a complicated system of classified church memberships was not simple. Our handling of statistics did not sit well with the officials in the East, poring in their New York offices over the Midwest Synod reports. It was all very confusing to them. Their statistical blanks asked for the number of "Confirmed" and "Communing" members, the "confirmed" being the basis for apportionment. To that the Midwest Synod could not agree. It would have been an unreasonable overcharge on the actual payer within the local congregation. The struggle went on, Midwest sticking to its classification of "paying and voting" member. The New York headquarters did not like it at all and the President of Synod, Dr. G. H. Michelmann got to hear about it. In unmistakable terms he was

asked to see to it that our synod would mend its ways. Complying with Dr. Knubel's, then President of the U.L.C.A., wish, he recommended to synod at the following meeting that henceforth not voting but confirmed members be reported for the apportionment basis. To such an "unreasonable" demand synod's vote was a resounding "No". The reason for it? The published percentages of missionary contributions sent by our synod to the U.L.C.A. in comparison to other District Synods, seemed very low, usually less than 10%. An increase in the reported membership on the suggested basis would have brought the per member contribution in comparison near the vanishing point. This would not do.

However, a compromise resolution, if you may call it that, was finally adopted which reads: "Confirmed members to be listed in congregational reports are only such who have the right to vote and are contributors to the church". This of course left things exactly where they were before and brought no relief to the headaches of the eastern brethren, caused by our conservative ways. Our synodical old-timers had their way and held on to it, contributing thereby to the creation of a twisted picture in the overall statistics. Nevertheless, there were enough pastors who, regardless of synodical resolution, followed their best judgment in complying with the wishes of the General Body.

Yes, in matters of statistics our Synod, at times, could be the despair of the book-keeping clergy in the East. Inasmuch as our own system of counting continued off-standard, the President of the U.L.C.A., wrote again to Dr. Michelmann, diplomatically, but firmly, demanding that our definition of "confirmed members" be rescinded. This was not a minor skirmish, as some may think, but a battle royal which finally reached the floor of the U.L.C.A. convention where a sort of compromise was achieved.

Synod, not disposed to give in to Dr. Knubel's personal request, at its 1922 convention thought to have figured out a way which ought to please everybody. A standing committee was appointed, which, for the benefit of the eastern men, was to work out annually footnotes to our statistics in explanation of the supposed mysteries. Though the intention was the best possible, it only drew more fire. We were told that about one-fourth of the pastors reported fewer confirmed members than communicants; also, that 31 congregations had not sent in a report at all, hence we were escaping from so much of the just share of the national missionary apportionment. To be sure, our statistics did present a curious picture to the uninitiated and annoyed the men who tried to understand them.

The controversy had its benefits. At the Richmond convention in 1926 it was decided to change the basis for apportionment from the confirmed to communicant members. This was a welcome move on the part of the U.L.C.A. not only for the Midwest, but for other synods likewise, who had never liked the confirmed membership basis for other reasons. Another benefit which grew out of this controversy over apportionment was that only synodically affiliated congregations should be used for calculating synods obligations to the general body, as they were entitled to representation in the national convention. As all things must finally come to an end, so did this conflict over the counting of heads to the satisfaction of all concerned. It took many years, but it ended.

A CASE OF CONGREGATIONAL RIGHTS

Relief from confusion was also needed within synod itself. It was the treasurer who complained. His worry was over no money where money was needed, and too much elsewhere. The custom was that each pastor or congregation designated the various and divers causes for which their missionary offerings should be used. Printed blanks with a dozen or more choices were supplied by synod to the pastors, with enough blank spaces for additional and unlisted causes. A pastor's charity, slightly tempered by whim and fancy, directed the distribution of his available funds, sometimes with little regard of the just claims of one or the other cause. Where his heart was, there was also the place for his collections. As can be imagined, this created perennial confusion in the synodical treasury. Some saw their greatest obligation, perhaps, to be *Tabitha Home*; others favored the *Martin Luther Seminary*; and again others thought that the *Syrian Orphanage* in Jerusalem could not get along without their constant help. Or, maybe it was home missions or foreign missions with which they were in love more than with other claims made upon their congregations. That left one or the other account, like the synodical overhead, deep in the red. One congregation passed a resolution that the contributions to *Tabitha Home* should not exceed ten dollars in any one year.

To remedy this unpleasant situation, the President recommended the creation of a central fund, a pool so to speak, into which all missionary contributions should be placed. It was then left to the discretion of the treasurer to prorate the total to the various causes according to budgeted needs. Did synod go for that one? Oh no! That was infringing upon congregational rights and bordered on destroying a cherished prerogative. However synod was willing to think over this matter a little more and referred its consideration to the three conferences at their meetings the following spring, for further study and to report at the next synodical convention.

What happened? Yes, you guessed it. Not one of the conference gave it even a thought. Their reports to synod the following year were shrouded in a conspiracy of silence on the subject, and that was that. The brethren continued to say where and where not the money of their congregations should be used in the work of the church at large. But even here, as in other instances, not synodical resolutions but the individual's sense of fairness in the distribution of missionary funds brought about a change for the better to the great relief of every one concerned. Rugged individualism, in the end bowed to cooperation.

A LOST LABOR OF LOVE

Those early 1920's were hard on the old guard in Synod, seeing one fond hope after another vanishing in thin air. For instance, for many years, covering a good part of the Synod's existence, a special committee had been at work to bring unity into the liturgical practices of our various congregations. As things stood, each pastor followed his own judgment as to what liturgy to use, or if any at all. Some adhered to the form of one or the other of the old country provincial state churches, others found satisfaction

in adapting for themselves the liturgies created in other synods, and some relied upon their own inventiveness in formulating an opening service. The committee, consisting of the pastors Wupper, Wellhausen, Rabe, and Bieger, had paid attention to this subject for a considerable time. In 1921 their work was completed and, with great satisfaction over a work well done, laid their finished manuscript before synod. Though they had not realized it, it came too late.

In the meantime the United Lutheran Church in America had been formed. The liturgy to be decided upon, it was now felt, should be more inclusive for use in all the German speaking congregations of the new body. Particularly it should be in harmony with the forms of worship used in the strongly German General Council, now a part of the U.L.C.A. With the now finished manuscript before them, synod therefore voted to ask the General German Conference of the U.L.C.A. to appoint another committee, with at least one member from the Midwest Synod, to co-ordinate the existing liturgies, improve upon them, and to take care of its publication.

As for our own committee's work, synod ordered to deposit, that is to bury their completed efforts in the newly created synodical archive. And buried it stayed. It is doubtful whether any of today's officials could even point out its grave. To be sure, its last rites were not as frigid as this may sound. It all was done with beautiful, soothing words. The resolution memorializing the unified liturgy's demise read, "Resolved that we express by a rising vote our heartfelt thanks to the committee for their many years of painstaking, untiring, and conscientious labors to produce this splendid manuscript". Without dissent it was adopted. The members of the committee felt better. Duly, the brethren rose, stretched themselves for a moment, and another hope of the old synodical leadership had fallen by the wayside of the march of time. Their efforts had been past due by far too long.

DECLINE IN GERMAN READING

Though hopes for a common liturgy in all German speaking congregations of the U.L.C.A. did not materialize, in another field, with plans suggested by the eastern section of the church, there was more success. We think of the publication of a common church paper in German. The East published "Das Kirchenblatt", the Wartburg and the Midwest Synods fathered "Der Zionsbote". Both papers felt the pinch of declining subscription lists. The foreign born part of our churches began to dwindle perceptibly. There was only a trickle of new immigrants since 1914, not enough to balance the losses of a dying generation. Pastor Fritz Evers had come all the way from Philadelphia in 1921 to induce the Midwest Synod, meeting at Yutan that year, to give up their "Zionsbote" and unite with the eastern brethren in publishing a combined periodical. The plan appealed and the "Lutherischer Herold" was the result. But even this combined strength was not enough to avert its eventual disappearance when another world war and an ever declining circle of readers made further publication prohibitive. It was another of the instances in which the old had to give way to the new, even if for some it was with a heavy heart to see the things they loved pass into oblivion.

EQUAL RIGHTS

By all accounts, the synodical meeting in 1921 must have been a stirring experience for all who were present. No one was left in doubt but that in the true democratic spirit more than one opinion prevailed on several questions and asked for recognition. It was only natural for this period of transition. What else could be expected? There were those of, what you may call, the grand old party on the one hand, and on the other the younger bloods who would not be bound by the mere word of any synodical deity. It so happened that the latter were found mostly in the Northern Conference; the former in the Southern. Both had therefore a fine time at their respective yearly meetings to ponder over what to do next. From the north, synod would hear requests such as: better distribution of committee memberships, (as it seemed obvious that important ones went only to the select among synod's aristocracy); further, they asked for the safeguarding of the synodical widows and orphans fund; the printing of synodical minutes in English; publication of a synodical information sheet; more interest on the part of synod in Sunday School and Young People's activities.

Such requests, usually tied up with related explanations amounting to criticisms, were not always received in a cheerful mood. Endless discussions would follow each proposal. It was hard for the older generation to be aware of that future which the then younger men had to take into account.

One of the severe storms of protest on the part of the men in power occurred when for the first time the request was made to publish a brief outline of the synodical proceedings in English. Some of the stalwarts hit the ceiling. This time, they felt, the movers of a supposedly progressive resolution had gone too far in trying to bring about more efficiency in the work of the synod. Indeed, they said, it would ruin some of our best congregations. Above all, and this was their clincher for securing a negative vote, we do not have the money. The printer's bill of the previous year's synodical proceedings had not yet been paid in full. Where will the money come from to pay for the additional cost?

It is true, synod did work on a shoestring. Thrift in synodical expenditures was one of its characteristics, whether in the administration of its home missions program; in the management of the seminary; or for synodical overhead, there never was enough really to go around. It can be seen in the very abbreviations of the minutes that were printed. A note in the 1922 issue, appended as a P.S., tells the reader that for reasons of economy not all proceedings contained in the original secretary's report have been printed, but only that which was acceptable to a majority of those present. Hence, the struggle for getting information about synodical activities into our congregations in the language of the country never appeared in the records. Nevertheless, when the 1923 convention came to close, those desiring an English version of what had taken place had grown into a majority and modestly asked for a shortened edition, containing but the high points of the four day gathering and, to be sure, the accounting for missionary and other funds. In the end, it was the only thing that could be done, if further strife was to be avoided.

INTERFERENCE

With the failure of the synodical leaders to recognize the signs of the times, some congregations or parts thereof had taken matters into their own hands and simply switched to neighboring synods. Among these, Salem Lutheran Church in Fremont, Nebraska, was perhaps the most severe loss. In this case it was not merely the reduction in statistical figures, but the unpleasant reaction that resulted and affected our synod's relationship to Midland College. Some times these transfers to other synods were not altogether done in good form. For instance, the Rockport, Missouri, parish including Langdon, over the protest of our synodical president, was invaded by the missionary superintendent of the Kansas Synod, served by him for a time, and then taken over, notwithstanding emphatic protests by our synodical President. Against the Nebraska Synod likewise, in those days, complaints had to be lodged for encroachment on our fields.

Under these circumstances it will be understood that an underground movement was developing which aimed at the creation of an English conference within synod, composed of pastors and congregations who wanted to be free in promoting the things which in their view were needed for the best interest of the Kingdom of God. Such tendency was a repetition, in reverse, of what the German brethren did when they sought independence from the Nebraska Synod in 1890. However, as time went on, more of the demands of the new generation were recognized and incorporated, in the program of the synod for a better and more far reaching service. In this way the need for a separate conference cancelled itself and before long it was but a forgotten incident in the pursuit to make the work of the synod count in the midst of changes that were beyond its own power to either check or control.

SUNDAY SCHOOL AND YOUTH

Another response to the call of the new age was the initiation of a special committee, charged with developing greater efficiency and interest in Sunday School activities. The use of two languages in comparatively small groups always posed problems. In 1923 their first report to Synod appeared. They had been able to bring about the holding of a two-day Sunday School convention. The congregation of Pastor E. Nussbaum at Bennington had kindly offered their church facilities and homes for this pioneering piece of church work. Though only seven churches were here represented, it was the beginning of something which in the course of years has brought new courage, inspiration, and Christian fellowship to church school workers who otherwise, always separated from other leaders with like interests, might have been left to their own devices to work out the complexities of local religious education, a weighty responsibility indeed. Those entrusted with the task of organized synodical Sunday School work were the pastors Hugo Welchert, Sr., chairman; M. Schroeder, secretary; and Paul Waldschmidt. The first committee for young people's work consisted of the pastors Spiekermann, Fitting, Teckhaus. The two committees worked closely together. The first young people's conventions were held in conjunction with those of the Sunday Schools. This

was done as a temporary measure only until the expected growth of either movement would assure independent and successful conventions. It did not take long and the division became a necessity, owing to the rapid development of interest.

GREAT EXPECTATIONS

A wave of new enthusiasm and confidence in synodical strength seemed to have taken hold of our good pastors in those days. For the benefit of ministerial education, that is, the Martin Luther Seminary, full use was made of it by voting for the establishment of a \$50,000. Endowment Fund, not only this, but the annual budget contribution, expected of each communicant member was raised from one dollar to two dollars. These were great expectations. The optimism of the times and the interest in the seminary worked together to make it likely to achieve these goals.

The missionary superintendent, Pastor G. K. Wiencke, Sr., was put in charge as special solicitor for the fund. Though the 1920's were not the most opportune years, in view of uncertain economic conditions, the sustained efforts over several years on the part of Dr. Wiencke, helped the Martin Luther Seminary greatly in raising its running expenses. After all, over the years 1913-34 it required approximately \$217,000 to prepare men for our Synod.

RELIEF WORK

During the years following the first world war we had with us a type of Lutheran World Action. It went under the name of "Deutsche Nothilfe". Its organization was nothing compared with that of the 1940's model, but still it brought results. Sister Anne Marie Wansleben, from the Deaconess Mother House at Muenster in Westphalia, was present at the 1923 synodical convention and also visited practically all congregations. Through her presentation of post-war conditions the help that was extended in those days was greatly stimulated. A special committee, consisting of the pastors L. Hopp, J. Huebner, and W. Harder, took care of the work in our synod. Pastor Harder was the special treasurer and thousands of dollars went through his hands.

ENGLISH WORK

There must be a "first time" for everything. Synod had its share in doing things that had never been done before. In church work that is a hurdle of considerable height. The cry "we have never done it" has stopped many an otherwise progressive move in local congregations as well as in synodical assemblies. Such is the fate in an age of transition. So the day came when the brethren were faced by the problem whether to approve the application of a church which, though with German background, was using English in all public services. The committee had its doubts. They were divided and referred the question to the floor of synod for a decision. A lively debate followed. The venerables of synod, though they did not say it in so many words, feared the development of possibilities which might shift their leadership, so firmly established, into younger hands to whom the

use of English in parliamentary procedure was less exacting. It would mean more pruning of the old traditions. No good could come from that. However, there were times when ministerial sons could not see eye to eye with their ministerial fathers, and this was one of the occasions. By a narrow margin the younger set won out and the English speaking congregation was admitted, to be followed later by others.

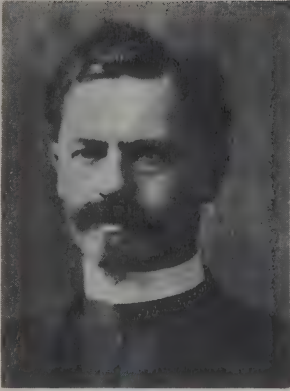
LESS SUPPORT AND FEWER MISSIONS

Problems involving the future of ministerial education and home missions arose faster than it was pleasant for some to contemplate. With the merger of the three great synods into the United Lutheran Church, the idea of merging on lower levels was kept constantly before the district synods. Particularly was this true, for a beginning, in the field of the church's agencies and boards. Among these were five mission boards, all of which had their spheres of activity on the North American continent and insular proximity. The Northwestern Mission Board, the one which was in special charge of the care of bi-lingual mission churches, mostly with German background, was one of these slated for replacement through the new, combined board, the Board of American Missions. There was great concern in our synodical leadership that the new board might not have the understanding for our type of missionary activities as the old one had, with Dr. Paul Ludwig as the general secretary. To him goes the credit for much help in furthering the training of pastors in Martin Luther Seminary, capable of serving in both English and German, and also for the help which was extended to struggling congregations.

The fears were not unfounded. For, as time went on the list of synodical congregations with mission support was trimmed year by year. Whereas in 1924 when the merger plan of the boards began to shape, there were 114 congregations served by synodical pastors, when the new Board of American Missions got through with its step by step reduction of support of seminary and churches only 86 were left. It also led to the resignation of the missionary superintendent, Dr. G. K. Wiencke, whom synod alone, without outside help, could not support in a time of depression. Dr. E. A. Tappert was then in charge of the bi-lingual division of that board. As years went on under this same attitude, synod asked to have its remaining supported congregations transferred to the English Division of the Board of American Missions, which had Dr. A. M. Knudsen as divisional secretary.

TEXAS TOO

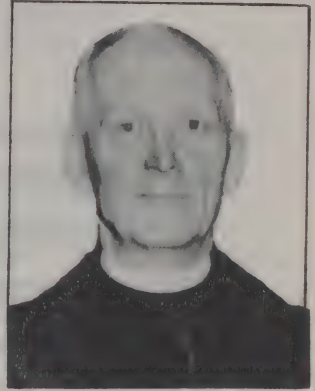
One of the high points in the deliberations of the Synod meeting of 1924, which was held in the Grand Hotel in Lincoln, was the initiation of delegate exchange with the Texas Synod. This was important for two reasons, one, to make the influence of the Martin Luther Seminary extend to Texas and also to secure representation from the Texas Synod on its board of directors. In fact, a delegate with instructions from Texas, Pastor Eberhardt, was already present. On the other hand, the appointment of delegates to the Wartburg Synod, which depended more upon Eastern seminaries for its ministerial supply, was discontinued. The only remaining connection with Wartburg was the joint administration of the Lutheran Literary Board at Burlington, Iowa.



Dr. Paul Ludwig



Dr. E. A. Tappert



Dr. A. M. Knudsen

SPEED CONTROL

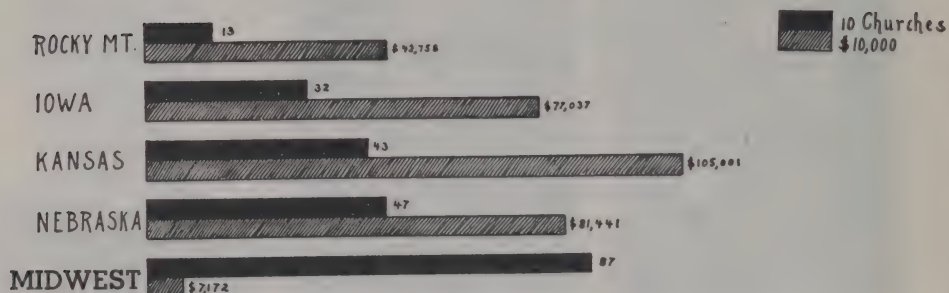
The synodical meetings always stretched over a four day period including Sunday. In spite of this liberal allowance of time, the three week days reserved for business sessions were seldom sufficient to do justice to all issues that called for attention. An attempt was therefore made to streamline the proceedings by limiting all speakers to three minutes each on any motion and not to speak more than twice on the same subject. A gag rule extended also to United Lutheran Church representatives who were allowed fifteen minutes for their trouble to cross half the continent to make us acquainted with their needs. For the time being, this put an end to lengthy lectures on every question that came up, a privilege to which some thought they were entitled, for reasons of their own. But, as every rule has its exception, when it pleased synod, the rule could be suspended and the thus favored brother could talk on and on, rule or no rule.

NO ENVELOPES

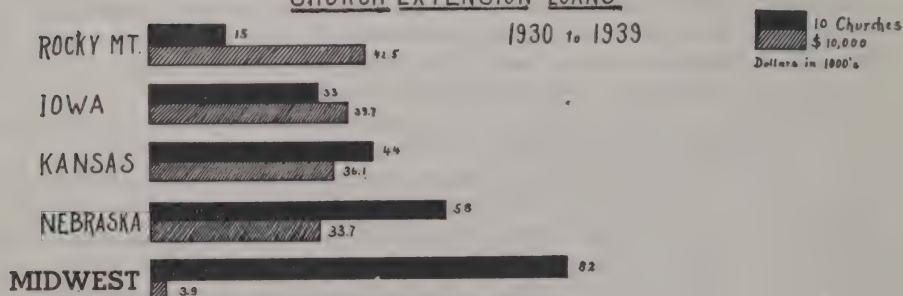
While we considered it quite proper to lay suggestions for greater efficiency before the administrators of the U.L.C.A., when in turn, they had a pointer or two that might help us, as for instance how to increase synod's contributions to the general cause, we could be quite upset at even a hint of that sort. As an example, in 1924 a letter from the Eastern headquarters was read which had as its subject "A Plan for the Every Member Canvass", including the introduction of the duplex envelope system. The very idea of presenting such a suggestion to our congregations created quite a deal of resentment. There may have been good reasons against it, chief among which was the established custom referred to before, that the head of a family paid for his entire flock once a year in one lump sum. "Why then", they said, "piddle around with these silly little pieces of paper every week". And, they continued, "think what a loss that would mean in the loose offering every Sunday"? There was also the fear that the possibility might develop of diverting some of our sorely needed resources into other than synodical channels. Not only was the suggestion almost unanimously defeated, but a

STORY OF MIDWEST SYNOD

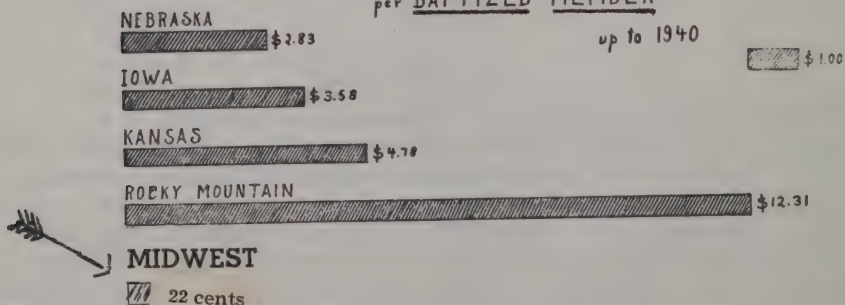
NUMBER of CHURCHES in each SYNOD and
MISSIONARY SUPPORT GIVEN TO EACH, 1909 REPORT



AVERAGE NUMBER of CHURCHES per SYNOD and
CHURCH EXTENSION LOANS



ANNUAL AVERAGE LOAN
 per BAPTIZED MEMBER



P. S. Showing Possibilities of available Funds

PACIFIC SYNOD

\$19.52 per Baptized Membr.

YEAR	GENERAL BODY	NEBRASKA	IOWA	KANSAS	ROCKY MOUNTAIN	MIDWEST
NUMBER OF CHURCHES						
1909	Gen'l Synod 1759	47 2.67%	32 1.82%	43 2.45%	13 0.74%	87 4.95%
1930	U. L. C. A. 3492	56 1.61%	32 0.92%	44 1.26%	16 0.46%	86 2.47%
1932	U. L. C. A. 3971	53 1.34%	33 0.83%	44 1.11%	16 0.40%	85 2.15%
1933	U. L. C. A. 3950	53 1.34%	33 0.83%	45 1.14%	15 0.38%	85 2.15%
1936	U. L. C. A. 3969	52 1.31%	33 0.83%	43 1.08%	14 0.35%	82 2.07%
1937	U. L. C. A. 3990	58 1.46%	33 0.83%	43 1.08%	15 0.38%	82 2.06%
1939	U. L. C. A. 3980	59 1.48%	34 0.85%	41 1.03%	15 0.38%	77 1.94%
1941	U. L. C. A. 4046	58 1.44%	35 0.86%	41 1.01%	15 0.37%	79 1.95%
BAPTIZED MEMBERS						
1909	Gen'l Synod 384,457	6,130 1.60%	5,319 1.39%	5,629 1.47%	1,707 0.44%	12,460 3.25%
1930	U. L. C. A. 1,424,386	20,123 1.42%	15,922 1.12%	10,493 0.74%	3,722 0.26%	17,038 1.20%
1932	U. L. C. A. 1,479,986	20,821 1.41%	18,140 1.23%	11,100 0.75%	3,842 0.26%	17,642 1.20%
1933	U. L. C. A. 1,504,322	22,058 1.47%	18,862 1.26%	11,646 0.77%	3,784 0.25%	17,395 1.16%
1936	U. L. C. A. 1,582,090	25,880 1.64%	21,393 1.35%	12,920 0.81%	4,032 0.25%	18,781 1.19%
1937	U. L. C. A. 1,599,102	26,957 1.68%	21,639 1.36%	13,324 0.83%	4,213 0.26%	20,148 1.26%
1939	U. L. C. A. 1,663,412	29,236 1.76%	23,116 1.39%	14,491 0.87%	4,567 0.27%	19,523 1.17%
1941	U. L. C. A. 1,709,290	30,216 1.77%	24,137 1.42%	15,082 0.88%	4,732 0.28%	19,950 1.17%
HOME MISSION AID						
1909	Gen'l Synod \$ 944,775	\$81,441 8.60%	\$77,037 8.20%	\$105,001 11.50%	\$42,758 4.50%	\$7,172 0.76%
1930	U. L. C. A. \$1,502,963	\$35,375 2.35%	\$36,700 2.45%	\$ 31,000 2.06%	\$44,412 2.95%	\$3,575 0.24%
1932	U. L. C. A. \$1,102,040	\$33,000 3.00%	\$37,400 3.39%	\$ 35,447 3.20%	\$46,412 4.20%	\$3,475 0.31%
1933	U. L. C. A. \$1,635,929	\$30,515 1.88%	\$31,422 1.92%	\$ 35,335 2.17%	\$46,192 2.85%	\$4,375 0.27%
1936	U. L. C. A. \$1,665,788	\$31,236 1.88%	\$41,394 2.48%	\$ 35,300 2.12%	\$46,962 2.82%	\$3,700 0.22%
1937	U. L. C. A. \$1,661,984	\$30,365 2.18%	\$45,972 2.83%	\$ 40,336 2.42%	\$30,697 1.85%	\$4,392 0.26%
1939	U. L. C. A. \$1,967,084	\$36,224 1.85%	\$46,587 2.32%	\$ 39,158 2.00%	\$40,947 2.07%	\$3,995 0.20%
1941	U. L. C. A. \$2,340,406	\$31,405 1.34%	\$28,724 1.23%	\$ 31,788 1.36%	\$41,846 1.79%	\$4,660 0.20%

rider was attached to the motion to the effect to publish this action in emphatic language in the official church paper. For the time being, in the Midwest, the envelope system was out.

SEMINARY MERGER?

The 1924 convention is notable for another miscarriage. An attempt was made to merge the two seminaries on the territory, Western Theological Seminary at Fremont and Martin Luther Seminary at Lincoln. It was "Resolved, that we favor the merging of the two seminaries 'in principle'". A committee was appointed, consisting of two pastors and one layman from each conference. They were instructed to explore the possibilities and report their findings first to the conference for further discussions. Several meetings between the administrative board of Western Seminary and the synodical committee were held, but no agreement could be reached and the matter remained where it was for another ten years, when instruction at the Martin Luther Seminary was suspended. The good intention was nipped in the bud.

LUTHER LEAGUE

Organized youth activities took more definite form in 1925. The special committee, consisting of the pastors, Schuldt, Heinz and Fitting, had done intensive work by means of questionnaires to learn the wishes of pastors and congregations along this line, presented definite proposals before synod. It was apparent that a synodical Luther League organization was the ultimate desire of the pastors who had responded. However, some had not yet had opportunity to have a local young people's society of their own. Some wanted information and possible assistance in starting a group in their respective churches. Instead of a synod-wide organization, the first steps to be taken, as it was decided, was to hold district Luther League conventions in various parts of the synodical territory. These meetings were quite successful, in fact so much so, that they became the forerunners of the larger synod-wide conventions as they are held annually at the time of this writing.

BENEVOLENCE SPEED-UP

Up to the middle 1920's the collections for benevolence were very much a matter of hit or miss. If the apportionment of the church was not raised, which was usually the case, neither pastors nor congregations were criticized by synod. They all were more or less slow or unwilling in grasping the significance of contributing to the work of the church as a whole. Though there were some isolated voices which pleaded for greater emphasis upon our obligations to the United Lutheran Church, the collective conscience of synod could not arouse itself to decisive action.

All we paid in those years was about ten cents on the dollar of that which was expected of us. As mentioned before, when the eastern headquarters suggested several years earlier more intensive stewardship on our part, the idea was resented and promptly tabled. But in 1926, the synodical leadership felt that things had to change and the missing ninety cents should be raised. For this purpose Pastor C. Goede, asked synod in his presidential message, "When will the time come that we shall do our duty? Are we poorer than

others? Or have we less interest in the building of the Kingdom of God? Or is it merely a lack of system and order in the handling of synodical affairs? I am afraid that the latter is the case with us." His words had some effect.

There was some improvement in subsequent years. In 1928 the drive was on for an endowment for the Ministers Pension Fund, and the contributions were taken care of systematically, Midwest Synod measured up with other synods, contributing nearly \$27,000. So, President Goede was right, it was largely the absence of system which kept our synod in the doghouse of missionary giving.

GOOD REASONS

Let future generations not be too critical as they look back upon the days when missionary benevolence was not what some outsiders thought it should be. It must be remembered that the Midwest Synod in its formative years did not enjoy the proportional measure of missionary assistance from the outside of which neighboring synods were the beneficiaries. Pastors who were permitted by the general body to do missionary work for from three to five hundred dollars a year, naturally can not be enthused to fill the very coffers that failed to yield provender for them in their neediest days. That for a time nearly one-half of the congregations served by Midwest pastors were not affiliated with synod had its cause in the mere fact that they felt, whether rightly or wrongly, "We had to get along without them when we needed help, now they can get along without us". All this explains why it was uphill work for pastors and synod to open hearts and pocketbooks for distant causes of the church at large.

A CHANGE OF MIND

One effect of this debate on benevolence was the plea of the Director of Martin Luther Seminary, Dr. G. H. Michelmann, to introduce in all congregations the duplex envelope system, regardless of previous synodical action. There were by this time a number of churches that were using the new method. Their apparent success became a spur to advocate its general adoption. Seemingly, the action of a few years before, to ignore envelopes, was now forgotten. Transition or change of mind worked some times with sudden speed, all depending on who made the suggestion first, an outside agency or a home product.

NEED OF INFORMATION

Another effect of the perennial discussion on the matter of better benevolence was the realization that the members of our congregations were not sufficiently informed concerning various branches of missionary work of the greater church, and hence, could not be expected to give for causes they knew little or nothing about. It was therefore resolved at the 1927 convention held in the Martin Luther Church, Lincoln, that the President appoint a committee to explore the possibilities of a synodical paper. The Pastors J. Schrader, M. Schroeder, and H. Teckhaus were instructed to act in such capacity. Within 24 hours they were ready to report. A detailed plan was laid before synod on the basis of which it was resolved to appoint a

permanent committee charged with the publication of such a paper within the ensuing year. Enthusiasm for the enterprise was running high, as the record reveals. In addition to the original motion one eager brother, very likely with a twinkle in his eye, moved, and the rest passed with a chuckle the following: "Resolved that we most tenderly love, cherish, and further the growth of this latest among our synod's babies."

The name given to this baby was "Synodical Messenger". As permanent staff were appointed the pastors: F. Bahr, Editor; G. F. R. Duehrkop, Business Manager; H. A. Teckhaus, Assistant Editor. When the 1928 convention rolled around, the first issue was ready for the brethren's approval. All went well, except that the business manager was not able to secure second class mailing privileges. (newspaper rates), for the enterprise. As regular postage would have been too excessive, about \$80 for each issue, the plan had to be given up and the two existing publications within synod, the "Tabitha Home Messenger" and the "Seminary Friend" had the field again for themselves.

One more attempt was made to have a synodical bi-lingual information sheet, under the same name, under the Editorship of M. Schroeder and H. O. Rhode, in 1931. It appeared for two years and then also failed. Nevertheless, all these efforts pointed toward the presence of a progressive spirit.

TIME AND CHANGE

Signs of the transition in synodical life were noted at the Hastings convention in 1928 when beginnings were made to change the mechanics of our meetings. One of the changes was to shift the time of convening from fall, as heretofore, to spring. This was in keeping with the practice of other district synods in the United Lutheran Church. The annual convention of 1929 therefore, held at Columbus, Nebraska, was the first one so held and required some adjustments in the fiscal year for the various treasurers, using from then on the calendar year for the accounting and balancing of the books.

SYNOD AND THE MOON

With the change from fall to spring meetings another tradition was definitely disposed of. No longer was the moon to be consulted as to its whereabouts at synod time twelve months hence. Again, harking back in our recollections to the fixing of program and time for the ensuing convention, it must be kept in mind that in the horse and buggy days it was very important that in country congregations, for the trip after the evening services, nature's accommodations in lighting the way home had to be depended upon and could not be ignored. Horses carried no headlights.

One certain brother-pastor was unofficially in charge of knowing the time when in the following September the moon would be full. He belonged to the more quiet ones when it came to discussing issues. However, there were two occasions during the meeting of synod that by more or less silent agreement he was granted the privilege to have his say-so, the rest sitting back. The one was at the beginning of the first session when part of the routine was the fixing of the daily hours that synod would convene. Some of us sinners in sheeps clothing would just wait and watch for this great moment to arrive. Year after year, he would arise at the particular instant.

his right index finger piercing the air above him, asking for the floor, "Ich bitte um's Wort". With solemnity he would then deliver himself of his burden, "I move that we meet at the hours of etc.". His other great moment came at the close of the last session, as mentioned above, revealing his familiarity with the doings of our satellite. That fixed the time of meeting for the following year's convention.

STILL MORE CHANGE

Another innovation, brought about at the request of President C. Goede, was the trimming of the number of sessions. Until then synod began with the opening service on Wednesday morning. This meant for many of the synodicals to travel on Tuesday, if they wanted to be in time for the early morning opening exercises. Except for nearby pastors and delegates, quite a few did not show up until it was time for the roll call at the afternoon session. That gave synod a slowly creeping start which the leadership never liked.

Also, it was felt that with the growth of synod, fewer and fewer congregations could be found which were equipped to handle such a large aggregation of delegates from Tuesday night till the following Sunday. From then on, beginning with the 1929 convention, the opening service was held on Wednesday night. The practice prevailed until another change was made, shifting the time of the convention to the middle of the week and eliminating the Sunday as the closing day altogether.

In passing, it might be mentioned that there was some justification for the synodical Sunday. For some pastors it was the only vacation from their pulpit they had during the course of the year. Not that they could not have taken time out, but that travel with families (and some had sizeable ones) was not practical or convenient before automobiles had become a family's standard equipment and modern highways had been built. For these reasons both the synodical and conference Sundays were welcomed as a little interruption in the day-by-day round of duties and to visit with the brethren. And so, with the passing of the older generation, objections became fewer and the tradition of the synodical Sunday passed also into oblivion.

SPIRITUAL RELAXATION

To further shorten the time consumed by the sessions it was also proposed at that time to eliminate the customary theological lecture on each of the afternoons. But the time for this was not yet ripe, though there were many good reasons advanced against the practice, aside from the time it consumed, together with the ensuing discussion, if such was allowed under the pressure of other business.

The assumed need for spiritual relaxation, edification and instruction in the rush of the synod's business affairs was the leading argument to retain the custom for several years yet to come. In spite of this eagerness on the part of the learned men in synod to continue "the spiritual relaxation", it could not be denied that for many a listener during this after-dinner intellectual offering his spiritual nature could be overpowered by the claims of his physical existence and off he went into the land of dreams. For some,

including the presiding officer (to give the V. P. a chance in the chair), the beginning of the address was the signal to go over to the parsonage for other urgent business, to have a smoke and relax. Even this is no more.

IT TAKES MONEY

In 1927 it was generally realized that the salaries of Midwest pastors were not what they ought to be, in view of the increased cost of living. A committee was appointed to look into this matter and present at the following year's convention its report. Questionnaires, approved by synod, were mailed to all pastors. According to the record, that ended the attempt to do something about inadequate remunerations. May be, it was realized in the process of finding a way to higher levels of ministerial pay, that a congregation's appreciation of their pastor's services and its ability to pay higher wages had greater influence upon the prevailing salary scale than any advice that might have come from a synodical committee. Experience has taught, however, that, with the advance of the cost of living, the compensations for ministerial services have also seen an upward change. It is true, now and then a little prodding on the part of the synodical president or the home missions committee has been helpful in the process.

ATTEMPTED EXPANSION

When in 1925 the St. John's church was declared to be no longer the official seminary church in Lincoln, students and faculty had the choice of any other of the local or nearby churches to attend or be members thereof. This worked for a while, but the need of a centralized congregational life for the seminary community made itself felt all the time. It so happened that a former Presbyterian church, not far from the location of the seminary, at 23rd and Garfield Streets, was available and up for sale. There seemed to be a need for a Lutheran church in that section of Lincoln and the seminary authorities recommended strongly to synod to endorse its purchase. The property was bought. The first year's report showed 64 baptized members and 40 communicants. Eighteen were in Sunday School. It was a struggle from the beginning. The "many" unaffiliated Lutherans in that part of Lincoln turned out to be not so many after all.

Soon it became obvious that an ecclesiastical boner had been pulled. The Board of American Missions, in keeping with its general policy, had already begun to withdraw its support of students at the seminary. Though it had given some token assistance in the acquisition of the new church, its next step was in the second year of this congregations existence, to terminate any support whatsoever. Under such treatment there was little hope for the patient to survive. Upon the advice of the then acting director of the seminary and pastor of the church, Professor J. Huebner, the mission was given up and the church property again offered for sale.

MIDLAND COLLEGE

A step forward, in the direction of better understanding and cooperation with the work of Midland College (which to many Midwest brethren was a

synomys for the Nebraska Synod) took place when at the 1928 convention this institution of higher learning was placed on the synodical budget with ten cents for each communicant member per year. Not much perhaps, for so important a work with an approximately \$100,000 needed yearly for running expenses.

However, the importance of this step was in the fact that for the first time at synod the representatives of Midland College on whose board of directors Midwest Synod always had a voice, were given more than polite words to take home. The reception of the annual Midland report was usually couched in words that conveyed appreciation of what had been heard concerning the college, and the assurance to continue in supporting the institution with gifts and prayers as far as possible. Of the prayers, of course, there is no record, but the voluntary financial support amounted to about a minor postage stamp per year for each communicant member in the Midwest Synod.

The reason for this limited benevolence is not far to seek. Foremost was the fact that our synod was overloaded with financial burdens. To maintain a school of higher learning, the Martin Luther Seminary, was no small item in the treasurer's books. In the second place it must not be forgotten that the Western Seminary, a department of Midland College, was after all in competition with our own school. Viewed in this light, the action of synod to grant 10c per communing member of synod to Midland College must be considered a generous move.

WIDOWS AND ORPHANS FUND

The 1928 campaign for a \$4,000,000 endowment fund for the U.L.C.A. Ministers Pension Fund had its repercussions for our own Pastors' Widows and Orphans Fund. For a number of years past it was painfully realized that the increase in the number of widows and orphans caused claims upon the funds resources to such an extent that the annual income was no longer sufficient to meet the demands. In years gone by there was always enough income to make the contractual payments and also add substantially to the invested funds. But now it was found that these investments had to be touched to meet obligations. Moreover, with the development of the U.L.C.A. Pension Fund, greater confidence and interest was shown by the younger pastors in this larger organized effort. It all added up to an early closing of the synodical Pastors, and Widows & Orphans Fund and with it to bring about the end of another chapter of good intentions in our synodical endeavors.

Though never too prosperous in its recourses, the help that was extended to widows and orphans meant much to the recipients. Except for the coming into existence of the more inclusive insurance under the management of the United Lutheran Church, our synodical pension fund would have grown into providing ever greater benefits to all concerned. With the pastors K. Klinger, L. Grauenhorst, and F. Rabe as the first managing board of the fund in 1911, it had been able to give for a period of twenty years to widows annually \$200, and to each child \$40. This, too, under the impact of a changing world, had to make room for something which claimed to be better.

A ROSE BY ANY OTHER NAME

By 1929, under the leadership of President F. C. Schuldt, D.D., the first attempt was made to abandon the synodical name of "German Evangelical Lutheran Synod of Nebraska". The executive committee felt and reported to synod, that "in view of the fact that more than two-thirds of our worship services are held in English language, and many of our members come from non-German background, we recommend to consider for adoption one of the following names: a) Martin Luther Synod of Nebraska and Adjacent

Territories

b) Augsburg Synod of Nebraska and Adjacent Territories".

In addition to this there was placed before synod at the same time a resolution, signed by 36 pastors, requesting a change of the synodical name, with the suggestion to call it the "Augsburg Synod of the United Lutheran Church". In spite of the fact that a "clear majority" was in favor of immediate action, the pleas of those who disliked to see another piece of the old structure go into the discard prevailed and the matter was tabled "for another year". It turned out to be a very long year. With the continued pleas of those who hated change, the matter was not decided upon until seven more annual conventions had been held. Then in 1937 at Grand Island, it became the Midwest Synod, or more correctly "The Evangelical Lutheran Synod in the Midwest of the United Lutheran Church in America".

PROSPERITY?

Toward the end of the 1920's a world situation had developed which, on the surface was very encouraging. Through the preceding decade the churches had participated in this upswing. From year to year contributions for missionary causes had increased over what had been given before. Such prosperity could have no other result in church work than to use it to fullest possible extent to the glory of God's Kingdom. In the Midwest Synod it showed itself through a forward looking movement that would relieve the synod's president of congregational responsibilities and make him a full time officer. A resolution to that effect was introduced and a committee appointed to explore the possibilities. However, nothing ever came of it at that time, twenty years ago. And why? In the fall of 1929 the world's economic situation took a turn for the worse. The bottom had fallen out of our nations finances. Bankers jumped out of windows or took sleeping pills never to wake up again. Prosperity took a dive. The church was to feel it most severely. In all denominations the effect was the same. For the next dozen years or so, not another word was heard about the office of a full-time president.

HERITAGE

The year 1930 was marked by the observation of the 400th anniversary of the Augsburg Confession. Not only was the whole program of that year's synodical convention geared to the memory of that event, but National Lutheran Council churches all over the territory joined in mass meetings

to present to the world about them a testimony of the Lutheran Church's essential unity.

In recalling and reaffirming the confessional heritage of the centuries, Synod became slightly uneasy about the possible loss of part of the possession, namely the use of the common cup at synodical communion services. Whatever pastors and congregations may do in this respect at home, it was felt, that this sacrament of communion with the Master and one another, should be kept intact in its ancient form. A resolution to that effect adopted in 1930 bars the use of individual cups at synodical worship. So much change appeared during these years of transition, but in essentials at the Altar of our Lord Synod raised a forbidding hand to its intrusion.

CALAMITY

The impact of the national economic depression, beginning in 1929, could not pass by the church unnoticed. By that year the missionary income of the United Lutheran Churches had reached an all time high, soon to be offset by declining returns. So it was not only our Midwest Synod which experienced a financial recession. The experience was universal, in business, on the farm as well as in the church. Not only did prices drop for farm products to hitherto unknown depths, but nature too wrought havoc out in the fields. Some of our congregations, particularly in the northeast of Nebraska, were left in a most deplorable condition. Those who still had something sent relief trains to the regions devastated by drought and grasshoppers. Year by year the calamity spread and most of the territory served by the Midwest Synod was in the grip of dire need. For the church at large and our synod especially it meant tightening the belt and to find ways and means to keep going.

RETRENCHMENT ALL OVER

Retrenchment was the key-word for the United Lutheran Church, as the income dropped below that which it had at beginning of its history in 1919. The support which heretofore the Board of American Missions had granted decreased steadily. The Board of Education, till now helping the Martin Luther Seminary, decided that they could not assist two seminaries on the same territory. With these helps from the East cut off, the future of the Lincoln school became very precarious, and not long thereafter instruction was suspended.

Synod itself pinched pennies more than ever. Delegates to the United Lutheran Church convention could no longer get any assistance for their expenses out of the common treasury. The printed minutes of the synodical conventions were reduced in the number of pages to a minimum of reporting. The Orphans and Widows Fund dissolved. Its income had vanished. The office of missionary superintendent was endangered through lack of funds. The support of a Lutheran Student secretary at the University of Nebraska was temporarily withdrawn. And so, whichever way you looked there was the evidence of hard times that had come upon the church.

The period of transition in the Midwest Synod affairs came to a close in the midst of a national crisis. The work suffered and the pace of Synod was slowed down along with everything else.

No generation is exempt from witnessing the decline of time-honored things and customs. To deny change and transition would be blindness. But in the midst of it all a Christian can sing with assurance:

Lord, Thy Word abideth
And our footsteps guideth;
Who its truth believeth
Light and joy recieveth.



Thirty Fourth Convention of the German Nebraska Synod, held Sept. 14-18, 1921, at Yutan, Nebraska



Thirty Fifth Convention of the German Nebraska Synod, held Sept. 2-6, 1922, at Lanham, Nebraska

V

ECONOMIC SHIFTS AND REORIENTATION

(1933 - - - - 1950)

By A. B. J. Lentz

After the storm of World War I had passed, the world settled back into its former ways.

The United States began living in a great illusion; which President Hoover himself immortalized in one of his speeches, when he said, there would be chicken in every pot and two cars in every garage; and that the standard of living in these United States would become higher and higher. The bubble of illusion burst in the great Stock Market Crash in 1929. Money became scarce; credit hard to get. Banks, business firms and great business institutions closed their doors. More and more men were laid off. Like a wave spreading out from the center, slowly the whole nation became engulfed in a partial financial paralysis.

In this midwest area, largely agricultural, trading came almost to a standstill. Corn sold for 10c a bushel; hogs for 2c a pound; beef for 2 c a pound and all other products dropped far below production costs. Farmers could no longer get loans at banks, because what they raised was no longer sufficient collateral to cover their commitments. Farm-mortgages in increasing number were foreclosed. Now, not only the laboring man but also the farmer was engulfed by the "Great Depression".

In the depth of the great depression, in 1933, the grand total of all the Synods income for all purposes amounted to a little more than \$11,600 a year. If the ship of Synod was to keep afloat, it required some expert piloting. And the pilot needed every bit of cooperation from the crew and the passengers. There were many tight squeezes thru narrow dangerous straits.

INNOVATIONS

What stands out about the Synod convention in June, 1933, at Yutan, Nebraska, is the fact that an entirely new set of officers were elected which resulted in new administrative methods and purposes.

The old officers declined re-election. The newly elected officers were the Pastors: J. Schrader, President; H. M. Teckhaus, Vice-president; A. B. Lentz, Secretary; G. K. Wiencke, Sr., Treasurer and G. F. R. Duehrkop, Statistical Secretary. These five constituted the Executive Board and the Trustees of Synod. It is to be noted that now, for the first time in the history of Synod, two native born men, graduates of Martin Luther Seminary, were included in the administrative setup. The men, trained in this Seminary, now begin to make themselves heard by electing two of their own, Pastors Lentz and Duehrkop, to policy making positions.

The new president, after the convention, introduced a new practice designed to strengthen the administration. He called together the Executive Board of Synod as often as it was deemed necessary by common consent, but not less than four times a year, to discuss and counsel on matters of synodical business. He only excepted from such counsel the placing of pastors and the appointing of committees, which were considered part of his personal duties and prerogatives. In the past the presidents of Synod had wielded rather autocratic power; Considering themselves responsible to Synod alone for all actions, which were not specifically designated as the duties of other officers or committees. Only when the President did not wish to assume full responsibility did he call Executive Board meetings. That happened about once every other year. It is true, that in 1922 Synod adopted a new constitution, which widened the power of the Executive Board. But old customs die slowly. It wasn't until 1928 that, the then new president Schuldt attempted to introduce a greater sharing of authority and responsibility and holding more frequent meetings. But the members of the Board were too divided among themselves to enjoy the power that unity brings. But now there was a new spirit of "one for all, all for one" in the Executive Board, that not only strengthened it but made it a stronger force in the molding of synod's life.

One of the first results of such executive meetings was a flood of suggestions by the officers, all looking to better ways of doing things. Thus the Vice-president suggested that pastors, celebrating their twenty-fifth or fiftieth ordination anniversaries, be given proper recognition during the synod convention by holding special recognition services. The Secretary suggested that henceforth pictures of host church, host pastor, of the convention group, of the anniversary celebrants and of the deceased pastors, together with appropriate insert pages, titled respectively "Ebenezer" and "In Memoriam" be incorporated in the printed minutes. That the minutes contain an index. And that a special Anniversary Appreciation Certificate be printed, which is to be presented to the celebrants at the anniversary service. The Treasurer proposed a new set of Double Entry Method Treasurer's books; The Statistician suggested a double check with the Treasurer of Synod on the financial side of the statistical reports, that pastors are required to send in every year. All these suggestions and proposals were adopted and put into practice and found favor with Synod.

By the time the new administration had been in office a year, when it met at Wayne, Nebraska, in 1934, a number of additional New Deal measures had been put into practice and were approved by Synod. All tended to strengthen the administration and to make for better methods of transacting business. These were:

1. Six executive board meetings had been held, three times as many as had been held in any one year of any previous administration.
2. The Secretary had been made the Keeper and Custodian of a special Record Book, into which all actions of the Executive Board were entered by him. Into this Record Book there were also incorporated a copy of the Charter, granted to Synod by the State, a copy of the Synod's Constitution and By-laws, and various other important documents; also a Roster of Pastors, into which each pastor had to sign his name under the

constitution. Now for the first time, the paragraph of the constitution requiring all pastors to sign it, was carried out.

3. A Convention Bulletin, containing most of the reports and recommendations of the officers, boards and committees to be presented to Synod, was prepared, mimeographed and sent to all pastors 10 days before the convention by the secretary. Distributed to the Lay Delegates at the convention. This made not only for better feeling among the synodicals, but also for better understanding of all matters under discussion, and hence for more effective action.
4. A regular Order of Business for each Synod convention was set up by the Secretary; The Vice-President and the Statistical Secretary became the standing "Steering Committee", whose duty it was to see that the order and the time specified in that order be kept. This Steering Committee later on also became the Committee "on Reference and Counsel", thru which all matters not provided for in the order of business could be presented. In previous years committees and boards had reported whenever opportunity offered. As a consequence, no one knew what report was to come up when; Clever committee men could bring up matters when they wished to avoid extended discussion by timing them toward the close of session, or when men sitting for hours would lose their alertness and become subject to natural lassitude; or toward the close of Synod when lack of time pressed for hasty action.

From this time forth the Executive Board report began to become more extensive and important, reflecting not only the zeal of the board to keep the synodicals informed on all matters, but also indicating a better coordination of all agencies, a larger grasp of all factors involved in any matter, hence greater respect by the brethren which in turn lead to increasing responsibilities being placed upon it.

5. When the Executive Board recommended that its report and recommendations be subject to a Review Committee, that added more prestige to it. For this made it possible for representative men of Synod to scrutinize the actions and recommendations of the Board carefully, and thereupon to make their report and recommendations to Synod. This took action on the Executive Board report out of the "spur of the moment" motions of the first or loudest speaker and gave time to careful consideration and formulation. Usually this enhanced the regard for the wisdom of the actions of the Executive Board.
6. The President found it necessary to send out two pastoral letters, which the secretary mimeographed and mailed for him. Thereupon, the secretary suggested that a regular newsletter be mailed to the pastors of Synod, officials and boards of the Church at large at least four times a year. Because this was one way of keeping in touch, the suggestion met with favor, inasmuch as both the "Seminary Friend" and the "Synodical Messenger", due to financial difficulties had been compelled to cease publication in 1934. The Secretary was entrusted with the task of preparing the Newsletters. It never appeared less than four times a year; in some years it appeared six times. Each letter increased in news coverage, having at first only two pages, it grew later to have as many

as twenty pages. They were always eagerly read.

7. The Statistical Secretary, according to the Constitution combined in his person the offices of Statistician, Necrologist, Archivist and Historian. For the first time the Archivist reported all the items that had been entered in the Archive during his year in office. An Archive had been established in earlier years. It had been a room set aside for that purpose in the Martin Luther Seminary building. No doubt many entries had been made during the years past, but since there had been no reports made or printed on matters filed, most of the men hardly knew that such an Archive existed. After the Seminary closed the Archive was moved to St. Matthews congregation at Johnson, Nebraska, at that time the home of the Archivist. Still later it was moved to Tabitha Home.

Since 1926 the Necrologist prepared obituaries of deceased pastors and pastors widows for inclusion in the printed minutes. In 1934 these were omitted from the printed minutes, because it was deemed sufficient to have the pictures of the deceased and the Memorial Plate in the minutes; and the Necrologist was required to publish an obituary in the official church papers.

The office of the "Historian" always has been more or less a stepchild. Altho the official title usually printed in the minutes was: "Statistical Secretary and Historian", only a few times a brief report had been given. The historian appealed to the brethren to send in historical material, such as "cuts", pictures, minute books, treasurers books, correspondence files, documents and memoranda of official synodical character, but his requests were largely ignored. The only officials who turned over their correspondence files and other documentary material were the President, the Secretary and the Treasurer.

From the foregoing it can be seen that the Executive Board began to work as a "team"; It divided itself into sub-committees to which various assignments were given, and by their zeal they infected others in other synodical boards and committees.

MINISTERIAL DISCIPLINE

One of the most pressing and immediate problems of that time was the problem of ministerial discipline. The impact of the depression easily built up lesser irritations to larger ructions. And, if, as it happened in a very few cases, the pastors were really at fault, it could lead to some unhappy consequences for both pastors and congregations. Abnormal conditions made normal adjustments no longer possible. Hence the President and the Executive Board found themselves compelled to apply some very harsh disciplinary measures in these first three years of the "New Deal". During this time five pastors, under pressure, demitted the ministry; two pastors were suspended, and after due action, were deposed from the ministry. These disciplinary actions had a salutary effect upon the pastors and congregations of Synod. In effect, it manifested the authority of officials of synod who used it whenever necessary. Pastors gained a new respect for Synod and its authority. Congregations became convinced that Synod was also concerned for the welfare of the congregations.

Since that time and up to the present day, with one exception, no such harsh discipline has been necessary. The one exception was the case of deposing a minister who began to preach false doctrine due to mental aberration. He still is an inmate in the State Hospital for the mentally ill.

FENCE TROUBLE

In these years of depression Synod had not only had internal troubles; it also had neighbor trouble with the Nebraska Synod. This trouble had been inherited by the "New Deal administration" from previous administrations and concerned misunderstandings about the right to enter a field of work in which the other Synod already had been working.

The case which brought these misunderstandings to a head was a congregation in Columbus, Nebraska. This congregation, which called itself the "Evangelical Protestant Congregation of Columbus", had been served by one of the patriarchs of synod, Dr. R. Neumaerker for 26 years, until 1925. His successor, Pastor A. Heinz, reorganized the congregation under the name: "Ev. Lutheran Trinity Church". A new church building was purchased. Several members remained with the old church, they affiliated with the synod now known as the "Evangelical and Reformed Church of North America".

After a short time some members of the newly organized Trinity church left the congregation and appealed to the Nebraska Synod of the U.L.C.A. to send them a pastor and to establish a new congregation. The Nebraska Synod officials acquiesced. They sent a pastor and organized a new home mission congregation and supported the pastor and congregation with home mission funds. The men of the Midwest Synod held that the Nebraska Synod had no right to enter their field. Whatever the merits of the case of either side may have been, the fact is, that this case built up a wall of separation between the two synods.

The Midwest Synod requested the Board of American Missions of the U.L.C.A. to refuse to support this new congregation in 1931. When it appeared that the Board of American Missions had not acceded to their request, a strong protest was lodged. The consequence was that the Executive Board of the U.L.C.A. sent a committee to negotiate an agreement between the two synods. This committee of the U.L.C.A. presented the following statement and recommendations:

"The Committee on Constituent Synods of the Executive Board of the United Lutheran Church, after hearing the protest of the German Nebraska Synod relative to the organization of an English congregation at Columbus, Nebraska, by the Nebraska Synod, and the statement of the latter Synod in defense of their action, request:

- a. that the German Nebraska Synod withdraw its protest;
- b. that, to effect fuller and more satisfactory development of the missionary work of the Church on the territory of the German Nebraska Synod and the Nebraska Synod, the two synods cooperate by the appointment of a Joint Committee on Missions, to be composed of three men from each Synod, the six to choose a seventh as a chairman, the same to meet twice a year or oftener if necessary, to consider fields and methods of work, and to indicate which Synod shall undertake the same.

c. No surveys shall be made or work done except upon the authorization of this committee.

d. In the event of either Synod failing within a period of one year to enter a field assigned to it, the Joint Committee shall determine whether or not the work shall be abandoned or whether it shall be reassigned to the other synod for development.

e. That in its deliberations the Joint Committee shall always have regard for these Articles of Adjudication."

Both synods adopted these recommendations and appointed men to the Joint Committee, which was commonly called the "Intersynodical Adjudication Committee".

This Joint Committee worked, not always smoothly, but it functioned until 1944, when the United Lutheran Church adopted the new constitution of the National Lutheran Council. This Council included all the Lutherans of North America, with the exception of the Missouri Synod. This constitution contained a provision for a Division of American Missions, which was to take over adjudication on mission work. This Division began to function in the beginning of 1947, when Regional Mission Councils were established in all states. This new arrangement prevented unnecessary competition and overlapping of mission work.

CHURCH CONTROLLED MINISTERIAL EDUCATION

Now that Martin Luther Seminary closed in 1934 and Synod no longer operated its own seminary, it looked at the other seminaries of the Church and noted that all were owned and controlled by constituent synods. The Church at large had little authority over the individual seminaries. Yet, ministers were trained to serve the whole church, and not merely one synod. This situation led the church in 1930 and 1932 to recommend a new arrangement for the training of ministers. Basically all authority still remained with the individual synods, who owned and controlled their institutions and co-operated to the extent that it suited their convenience. Many began to feel that ministerial education should be controlled by the whole Church. Our synod was the first to memorialize the United Lutheran Church, in 1934, when it "requested the U.L.C.A. to take steps to control ministerial education".

The U.L.C.A. convention at Savannah, Ga., in 1934 did not grant this right because of a decision handed down by its Commission on Adjudication (the Supreme Court of the United Lutheran Church). This Commission declared that this would be unconstitutional, for when the General Synod, the General Council and the United Synod of the South had merged into the United Lutheran Church in 1918, it had been a "Gentlemen's Agreement" that the arrangements for theological education should not be interfered with.

In 1936 the New York Synod memorialized the U.L.C.A. to change its constitution, so that the Church at large would not only control and direct ministerial education, but also own and maintain the seminaries. Our synod gave the New York Synod moral support by re-memorializing the U.L.C.A. in the same general language of its first Memorial. The Convention at Columbus, Ohio, in 1936, referred both these Memorials to the Executive Board of the Church, which was to report to the Columbus convention. The Church's Executive Board recommended in effect, that no changes be made at this time.

Whereupon a New York Synod representative proposed the original Memorial of the New York Synod as a substitute for the recommendations of the Executive Board. In order to prevent an immediate vote on the matter, a motion was made and adopted to refer the Original Memorial of the New York Synod and the Executive Board recommendation to a Committee of Nine, which was to report at this convention. The Secretary of the Midwest Synod called the attention of the convention to the Memorial from our Synod, asking that it too be included for consideration by this special committee; stating, that the Memorial of our Synod was of a general nature, stating the principle; whereas, the Memorial of the New York Synod was one advocating a specific action and a definite method. And that the U.L.C.A. must have a principle.

Result:

"1. That the principle of United Lutheran Church control of theological education be adopted.

2. A Commission of seven men be appointed by the Executive Board of the U.L.C.A. to be the Commission on Theological Education.

3. This new Commission to be instructed to seek ways and means of realizing the principle of control; but interpreting the word 'control', as applying in the fields of theological education, curriculum content, academic standards and kindred matters, but specifically not in the fields of seminary ownership or maintenance."

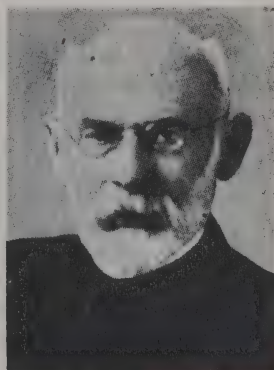
In later years there were some skirmishes in the attempt to gain more control in carrying out this principle. In 1940 this Commission was dissolved and its functions referred to the Board of Education of the U.L.C.A. The duties had been clarified, but the authority was still only advisory. This is exactly where the U.L.C.A. still stands today.

SYNOD BECOMES A LANDOWNER IN OKLAHOMA

That came about in this manner: Pastor M. Kossick, one of the founders of Synod, when he retired from active ministry in Enid, Oklahoma, moved to Albion, Oklahoma, where he had acquired some farm and timberlands.



Rev. Gould Wickey, Ph.D.
Executive Secretary of
the Board of Education
of the U.L.C.A.



Pastor M. Kossick

Albion is located in Pushmataha County in the southeastern corner of Oklahoma, where the Ozarks push into the state. The mountains in that part of the country are called the Kiamichi mountains. The country was and still is primitive and relatively undeveloped and the hinterlands in the mountains was and is the home of Indians, half-breeds and the hide-out of outlaws. The best that could be said for the country was that the climate was very healthy and the views very scenic. And these were the two chief considerations that caused Pastor Kossick, his wife and son to move there.

When the people of Albion discovered that Pastor Kossick and his wife were people of means and willing to loan money to those in need, many people borrowed large sums of money, giving as collateral mortgages on their lands. These were often represented, sometimes even with the connivance of county officials, as being of double and triple the value they actually were. Then when the loans came due, they simply let pastor Kossick take possession of the land instead. Thus he acquired several thousand acres of land, until he became land poor. On top of that the county began to levy heavier and heavier taxes against him.

Therefore, in July, 1930, he donated 510 acres of land to the Synod, with the proviso that he or his heirs should retain 1/16 of the mineral (oil) rights and that synod should pay him an annuity of \$100 a year. Synod accepted the gift and sent down a committee to take the proper legal action for transfer of title. However, since pastor Kossick had only Quit-Claim Deeds to the land, that was all that Synod could acquire. Shortly before that Pastor Kossick had sold to the Trustees of Martin Luther Seminary a tract of 380 acres of land, that is the land on which his home stood, for a nominal sum, with the understanding that the seminary pay all taxes and make all repairs and pay him annuity of \$200 a year for the rest of his life. He also made a similar proviso concerning the mineral rights as he had made with Synod. Unfortunately title to this land was also by "Quit Claim Deed".

When Pastor Kossick gave the land he gave it in good faith and in the belief that he was giving a worthwhile gift. Altho he may have had some exaggerated ideas of the value of his land at that time, and we must remember that he was over 80 years old then, he also had some justification for thinking that it was a valuable donation. For the timberlands, and about 9/10 was timberland, had not yet been denuded by timberthiefs, who cut down oak trees and sold them to the railroads for railroad ties at 50c a tie; Nor had the farm lands been washed away, as later it did; because the topsoil was very thin. And by 1936 most of that had washed away, leaving only the subsoil of gravel and sand exposed.

By 1935 the Board of Trustees of Martin Luther Seminary reported that their property in Oklahoma had been a financial burden and a never ending worry. That the \$200 annuity to Pastor Kossick had not been paid for the last few years and that the land had not produced enough to pay for the taxes. A like judgment only to a lesser degree, held true for the synodical holdings.

Synod appointed a committee consisting of Pastor M. Schroeder and Messrs Ed Schneider from Lipscomb, Texas, and John Havekost from Hooper, Nebraska, to make investigation in person. In the course of that year they made a trip to the land. They reached an agreement with pastor Kossick, by which, upon the payment of \$125. all annuity payments from synod and

seminary would be cancelled, for the past and the future. They also discovered by an examination of the Oklahoma statutes, "that property, the proceeds of which is used exclusively for religious purposes is tax exempt". They made arrangements with a local lawyer to make this statute apply to our holdings. They also appointed a local agent to prevent timber theft. They had been quite successful: "All past taxes were voided and all annuity payments to Pastor Kossick had been amicably settled. In their report to the next convention at Westboro, Mo., in 1936, the laymen on this committee recommended, that the land be turned back to pastor Kossick, for they considered the land a liability. However, the pastor on the committee, recommended, that since there was a possibility of finding oil (an Oil company had offered the seminary \$1. an acre lease money, but it fell thru because the seminary could not show clear title), and since now the land was tax free and annuity free, that it be held. Synod adopted the pastors recommendation. Pastor Kossick died in 1940.

In 1943 the land was again placed on the tax rolls. The new committee did not succeed in making the Pushmataha County Commissioners accept the Oklahoma State tax exemption laws. One reason, perhaps, was that neither the committee nor the Synod was willing to take the matter to court in order to compel the county to recognize its own state laws. But it must be remembered that it is still backward and primitive country. The committee was instructed to sell the land at any price upon a Quit Claim Deed; but with the back taxes piling up against it, no buyer could be found. In 1945 a committee of men from Oklahoma, Pastor Bloch, of Oklahoma City, Mr. Oltman from Stillwater and Mr. Friedemann from Stillwater were appointed to get the land cleared of taxes and to get it ready for sale. But the committee had to report that the attorney engaged to carry out the legal procedure had been so dilatory, remiss and negligent, that they had been compelled to dismiss him and to hire another lawyer. They stated that they had learned by experience that it was impossible to secure legal action by a local lawyer in that part of Oklahoma.

NEW ROUTINES

The first synodical budget appears in the 1935 minutes. Previously synod had published a statement on apportionment per capita and special Offering Days, later Special Seasons and Causes, on the inside cover of the minutes, but no budget. Synod depended upon the monies designated for apportionment by each congregation and upon the "Specials" that came in. Usually these "Specials" exceeded the apportionment by far. Thus in 1943 the synodical treasury had an income of \$6,800; of this sum, however, only \$2,100 was for apportionment. Therefore the Executive Board recommended a regular Budget for the six treasuries on the synodical Treasury, namely: Synodical Treasury, Mission Relief, Synodical Home Missions, Martin Luther Seminary, Tabitha Home, and Midland College. It also recommended that all contributions to these treasuries be credited to apportionment and so charged in the monthly distribution of apportionment funds. Synod adopted it. This then became the first step in building up a better financial system in synod.

Upon instruction of the Board, the Secretary began gathering, filing constitutions and documents relating to synodical institutions and organizations. Important documents were printed in the minutes. For the first time all the synod knew what the constitution and charter of each institution and organization contained.

Beginning with 1935 the German Minutes were mimeographed. In 1935 600 German Minutes of 100 pages each, mimeographed on both sides were published; by 1941 the demand had dwindled down to 350. After 1941 the secretary abridged the German Minutes. German Minutes ceased to be published 1945.

In 1940 the Secretary compiled Handbooks for Sunday School Committees and Officers, and prepared 30 copies. These Handbooks contained a syllabus of duties, historical sketch, chronological tables of committee membership, the resp. paragraphs of the Washington Declaration and all minutes and constitutions of the three Sunday School Associations. These Handbooks were sent to S. S. Association Officers, Synod Officers and S. S. Committee of Synod.

Similarly the Secretary prepared Handbooks for the Luther League and the Committee on Educational Promotion. Furthermore he made a listing of all officers of every congregation and brought it up-to-date every year. All these were routine matters and they helped to make the administration efficient. Synod recognized this by placing the appointments to Standing Committees into the hands of the Executive Board. The appointments, of course, were to be approved by Synod.

Also beginning with 1937 the Kansas Synod and the Nebraska Synod exchanged fraternal delegates. And beginning with that year the U.C.L.A. began its practice of sending a United Lutheran Church Representatives to every synod. Our Synod granted these representatives an ever increasingly courteous and attentive hearing.

In 1938 the President of Synod proposed to the Executive Board a policy in the matter of filling vacant congregations. The Executive Board and later the Synod approved this policy. Some rules had been followed previously, but they had not been consistently practiced. The new policy read: "If a pastor resigns in a congregation and the congregation accepts his resignation, this is to be reported to the President of Synod immediately and the vacant congregation is to confer with the President concerning a new pastor. The President, or the congregation may nominate up to three candidates; however, in order to shield congregations from the manifest evil of too many candidates, which might result in confusion and division in the congregation, the congregation shall chose one man from the list, and shall vote upon him before considering another candidate".

In 1947, in order to give Laymen a greater share in synods administration, two laymen, Mr. C. Myrom of Hastings, Nebraska, and Mr. John Huttenmeyer of Diller, Nebraska, were elected to the Executive Board of Synod.

SYNOD GETS A NEW HOME

The agitation to change the name of Synod began in 1922. Pastor Michelmann, then President of Synod, recommended that the name be changed to "Synod in the Middle West". It was referred back to the officers of Synod.

In the change of Synod Presidents in 1923 the matter was "conveniently forgotten". When a new regime, with Pastor F. Schuldt as President, gave its first annual report in 1929, the Executive Board recommended that, in view of the fact that two-thirds of all services in Synod were given in the English language and that our congregations had received many members who could not speak German, that Synod change its name. Proposed were:

"Martin Luther Synod of Nebraska & Adjacent States, or
Augsburg Synod of Nebraska & Adjacent States".

Synod tabled the matter. The following year the Executive Board brought the same recommendation. This time Synod referred it to the committee on Resolutions. This committee recommended, that the name should be: "Ev. Luth. Synod of the Middle West", but also postponed action on the whole matter by referring it to the Conferences of Synod for further consideration. The conferences quietly buried the matter. Until in 1936, 43 members of synod signed a Petition to change Article I, Section 1, of our Constitution to read: "The name and title of the Body organized under this constitution shall be 'The Midwest Synod of the United Lutheran Church in America'". This compelled action. This petition required that at the next convention definite action be taken.

However, this petition to change the name also had other consequences. The sister synods of the U.L.C.A. on the territory complained that the Midwest Synod was taking in too large a territory. The President of the United Lutheran Church wrote the officials of synod, "that the proposed change in the constitution would actually constitute a change in boundaries and called attention to the Constitution of the United Lutheran Church, which provides: "No Synod in connection with the U.L.C.A. shall alter its geographical boundaries without the permission of the General Body (Art. XIV, Section I)". In view of this decision of the President of the U.L.C.A. the Executive Board recommended to the Synod at Grand Island (1937), "that the petition be amended by striking out the words 'Synod of the Midwest of the U.L.C.A.' and substituting, 'Ev. Lutheran Ministerium of Nebraska and Adjacent States of the United Lutheran Church in America' instead; And that Synod accepting the proposed change in the wording of the petition postpone voting on it until next year."

This important matter engaged the attention of the Kansas Synod. It sent a fraternal delegate in Dr. Andreas Bard, who having received instructions from the President of the Kansas Synod, in presenting greetings also proposed marriage to Synod in a most elegant and courtly manner; adding that usually the wife gave up her name when she married, but that in this case the Kansas Synod would be happy to reverse the procedure in accepting the name "Midwest Synod" instead. The President instructed the Secretary to make response. He stuttered that this proposal was so sudden and unexpected; then gathering his wits together a little added: "that our synod had been a spinster for 47 years, and she had become set in her ways and she would have to have time to think it over".

Not only the Kansas Synod had sent a representative, but also the United Lutheran Church had sent its Secretary to counsel with our Synod. The Secretary, Dr. W. Greever, was very tactful, and after the name "Synod



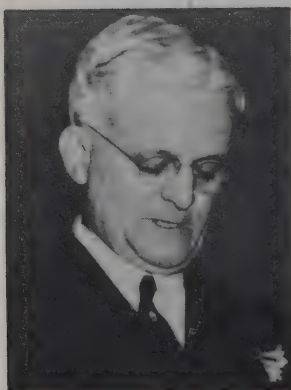
Fiftieth Convention (47th Annual) of the Midwest Synod held May 19-23, at
Grand Island, Nebraska, 1937



45th Convention of the German Ev. Lutheran Synod of
Nebraska at Our Redeemers Ev. Lutheran Church of
Wayne, Nebr., H. A. Teckhaus, Pastor. 1934



**Fifty Fifth Convention of the Midwest Synod held May 6-10, 1942, in
St. John's Church, Schuyler, Nebraska**



Dr. Alvin E. Bell
Convenor of Merger
Committees



**The Rev. Walton Harlowe
Greever, D.D.**
Secretary of the United
Lutheran Church
1932-1946

of the Midwest" had been adopted by Synod he counseled a change in favor of the name "Synod in the Midwest". His suggestion was adopted and the name changed accordingly.

AFTERMATH

The adoption of a new name had another consequence. Some of the German brethren of synod complained that in 1940 Synod would not be able to celebrate its 50th anniversary. Because, so they reasoned, there was no longer a "German Nebraska Synod". These complaints were silenced by an article written by the Secretary in the Newsletter. In it he told the story of a certain Mr. Wilhelm Willhell, who had emigrated from Germany, had settled in a yankee community. He prospered and became a respected citizen. But one thing caused him much aggravation. The neighbors were not able to pronounce his name correctly. Sometimes they made a joke out of it, pronouncing it in a sentence, like this. "Bill will hell", putting a special stress upon the last syllable. He was finally irritated into changing his name into "Bill Williams". Some years later he had celebrated his 50th wedding anniversary and he was still the same Wilhelm Willhell, tho now known as Bill Williams. Moral of the story: The name didn't celebrate the anniversary, but the person.

There was another aftermath which had more serious consequences. Upon their return home from Synod. The President and Secretary filed the change of name with the Secretary of State. When the President arrived home he found upon his desk a telegram from the President of the United Lutheran Church, asking him to withhold action until the U.L.C. would have opportunity to confer upon it.

But now it was too late. Legal action had already been taken. The President of Synod called upon the Secretary to prepare a Statement in the Matter of Change of Name, which when approved by the Executive Board of Synod was sent to the officers of the Executive Board of the U.L.C.A.

This Statement consisted of four parts. The first, was a recital of the history of negotiations; Part two gave the causes and reasons for the change of name; A third part is titled Defense. The fourth part, after reciting a number of Whereases, among them, that the change of name did not add a single congregation to synod; that our synod had been received into the U.L.C.A. as then constituted, that it had sent delegates upon that basis; that the U.L.C.A. had received contributions from the whole of our Synod and not only from congregations in Nebraska, and that since now the name had been changed to "Ev. Luth. Synod in the Midwest", and since it had been legalized and since the name can be interpreted so as to mean the present constituency, territory and boundary of Synod, Synod humbly petitions the President of the U.L.C.A. to make such interpretation in the light of the foregoing Statements, and likewise the Executive Board of the U.L.C.A. is requested to find some way that will enable all parties to the controversy to stand justified in honor and in the love of Christ.

The result of this Statement was that the President and the Executive Board of the United Lutheran Church acceded to our request and granted our change of name.

MERGER PROPOSALS

The Executive Board of the United Lutheran Church, tho deploring the action of Synod, acquiesced in the change of name. But it pointed out that the real problem of Synod was not in the designation, but in the fact that its territory overlapped that of adjoining synods. They recommended that a conference be called with representatives of the Iowa Synod, the Nebraska Synod, the Kansas Synod and the Midwest, which, together with representatives of the Executive Board of the U.L.C.A. was to consider the advisability and feasibility of a merger.

Dr. Alvin E. Bell of Toledo, Ohio, a member of the U.L.C.A. Executive Board was appointed the Convenor and representative of the U.L.C.A. Executive Board. He called a meeting at Omaha, on February 3, 1938.

On February 2nd the representatives of our Synod met in the parsonage of the Secretary. They anticipated procedures which would place the interest of the Synod in jeopardy. They therefore prepared a proposal consisting of the following:

1. "That the discussion be centered on a proposed constitution for the new synod;
2. That the new synod be constituted on the basis of the former synods, which are now to function as conferences;
3. That these conferences are to retain certain legal rights of the former synods;
4. That the new synod embody one of the constitutional requirements of the Midwest Synod, namely: 'No pastor shall be a member of a secret society';
5. That the administration of Western Seminary be divorced from the administration of Midland College,
 - b. That the seminaries name be changed to 'Midwest Seminary';
 - c. That its removal to a city where university facilities are available be recognized at Synod's ultimate objective".

This proposal was submitted and accepted at that meeting in Omaha. On its basis a constitution was drafted which was offered for adoption to the participating synods. The Iowa Synod withdrew from further negotiations.

Each Synod appointed its committee. Our Synod appointed the President, the Secretary and Mr. Fred Boxberger of Russell, Kansas, on the Merger Committee.

FOOTNOTE: At the Midwest Synod convention in 1939 Pastor J. Schrader read a paper entitled "Quo Vadis"? ("Whither Goest thou") In it he warned against doing anything not in harmony with the dictates of our consciences. He pointed out that as a conference in the new synod, our Midwest Conference would have no standing before the U.L.C.A. and in case of injustice done to the German cause within the merged synods the complaining parties would probably find the new Midland Synod to be its last court of appeal and most probably a court prejudiced and lacking understanding. This paper was mimeographed and distributed to many.

The Joint Committee met in Omaha on Febr. 15, 1939; twice in 1940. In 1940 the Midwest Synod representatives succeeded in inserting Article II under the By-laws of the proposed constitution, which stated: "That the Midwest Conference of the Midland Synod shall have the right to refuse admittance into membership within its Conference to any minister, who holds membership in a secret society; The Synod, the President of Synod and other officers shall hold this privilege in due regard in the reception of candidates and ordained ministers who are to serve in the Midwest Conference. Also the President shall hold it in due regard in making nominations to congregations". Otherwise the committee simply enlarged upon the Proposed Constitution, making only such alterations as were acceptable to all.

In the 1940 convention the Committee on Merger of Synods reported this proposed constitution to Synod, article by article. Synod approved and resolved to express appreciation for the good work done by the Committee on Merger.

In 1941 the Joint Committee on Merger met at Atchison, Kansas, on February 17; as the outcome of this meeting the following recommendations were to be presented to the three Synods:

"WHEREAS, the commissioners of the Synods involved have concurred in the adoption of the revised constitution for the proposed merger, your committee makes the following recommendations:

1. That the adoption of the Revised Constitution for the proposed merger be given favorable consideration at the 1941 conventions of the synods involved. (Since this instrument is being considered by three different Synods it is understood that no alterations are permissible, if favorable action is desired.)
2. It is further recommended, that, if favorable action is taken by the three synods, that the officers of each synod be instructed to take the necessary steps to consummate a merger at the earliest possible moment.

For the furtherance of harmony and the development of a greater seminary in the mid west, that

- a) the administration of Western Seminary be separated from the administration of Midland College and placed under a separate Board as specified in the proposed section of the Constitution;
- b) That its removal to a city where university facilities are available be recognized as the Synods ultimate objective".

In 1941 the Kansas Synod and the Nebraska Synod met earlier than the Midwest Synod. Both Synods approved the Revised Constitution and accepted the recommendations of the committee. But the Midwest Synod had a change of mind. When action on this matter was taken, it proceeded to strike out the sentence in parenthesis, reading: "(Since this instrument is being considered by three different Synods it is understood that no alterations are permissible if favorable action is desired)". Then they proceeded to make alterations. The Synod's representatives on the Joint Merger Committee resigned. A new committee, consisting of the President, the Statistical Secretary and Mr. John Huttenmeyer, of Diller, Nebraska, was appointed. This committee met with the Joint Committee at Kansas City in Nov. 1941. There the Kansas and Nebraska Synods stated, that since our Synod had

broken the agreement, they no longer considered themselves bound by it, nor by the proposed constitution of previous years. Discussion brought out the fact, that the Kansas and Nebraska Synods would not allow the Midwest Conference (in the proposed constitution) any special privilege with regard to non lodge membership of pastors and the division into conferences should be on geographical boundary lines, instead of synodical conferences.

Synod appointed a Special Committee, consisting of Pastors M. Koolen, J. Schrader and F. Weisenborn, to make recommendations to synod. The Special Committee recommended: "That, since further negotiations appeared to be useless, such negotiations cease until a more propitious time; and that the Committee on Merger be released." These recommendations were adopted.

At the 1949 convention at Wayne, Nebraska, our Synod considered it a propitious time to reopen merger negotiations.

Drawing conclusions on the basis of these facts related it seems that the auspicious beginnings were from the outset doomed to failure, because the participating synods did not seriously desire to merge.

Secondly, so it seems to the writer, that the procedure of initiating this movement was at fault. The officials of the U.L.C.A. were too optimistic in their appraisal of the sentiment of the synods and thus brought undue pressure upon them.

FIELD MISSIONARY

Pastor G. K. Wiencke had resigned as Superintendent of Missions in 1932, because the Board of American Missions informed Synod that it was unable to support the office. Synod likewise did not have the means. The office was left vacant until the Spring of 1937. Then the synodical officers, upon the basis of an action taken by synod in 1935, appointed Pastor G. F. R. Duehrkop the temporary Field Missionary, with a salary of \$50 a month. At the convention, shortly thereafter, the Executive Board recommended the employment of a Field Secretary of Missions with a salary of \$1,200 a year to be paid out of the Synodical Treasury. Dr. M. Schroeder was elected. The Executive Board of Synod reached an agreement with the Board of American Missions, whereby Dr. Schroeder was called to be a "Board Missionary".



Dr. M. Schroeder

The Board of American Missions instructed him to cooperate with our Synod, or its Executive Board, in accordance with the needs of Midwest Mission fields. The work outlined for him by our Executive Board consisted in supplying vacant congregations, surveying new fields, assisting the President of Synod, "trouble shooting" for the Executive Board. He also took part in the promotional fields of our Synod and of the U.C.L.A. In addition to which he was a good publicity man for the U.C.L.A. and for our Synod. In this capacity he was appointed Synod Reporter to "The Lutheran". As a reporter he had such a nose for news and such an attention catching style, that his column on "Midwest Miscellanies" was the first one pastors turned to, particularly in this area.

Soon the Board of American Mission designated him as the "Rural Work Representative", in this capacity he attended and assisted at conferences and institutes of Lutherans and of other denominations, in many states. The Board of American Mission's also loaned him to the Board of Education, which assigned him to speak on the rural work and problems in the seminaries of the church. His duties took him all over the land.

In addition to these promotional activities he was and had been a prolific writer, even while still in the pastorate, publishing many articles in various church papers, religious magazines and theological periodicals.

In 1944 the Board of American Missions sent him to the Stillwater-Perry parish in Oklahoma, which he served most acceptably. At the convention in Oklahoma City, 1945, he informed Synod, that upon the request of Dr. E. Tappert, Linguistic Secretary of the Board of American Missions, he was to be transferred to Canada. The reason given was that our Synods contribution to his salary was no longer sufficient to warrant continuation of the arrangement between our Synod and the Board. Dr. Schroeder resigned from the Board to accept a call to a congregation in 1946.

THE UNITED LUTHERAN CHURCH MEETS IN OMAHA

The Nebraska Synod had invited the United Lutheran Church to meet in Omaha for its convention in 1940. The opening services were held in Kountze Memorial Lutheran Church Oct. 9. The business sessions were held in the Fontanelle Hotel from October 10-16.

Before the United Lutheran Church Convention the U.L.C.A. Brotherhood had held its convention in the same place; and its opening services also at Kountze Memorial, on Sunday, Oct. 6. At this convention our newly organized Synodical Brotherhood was received into the National organization.

The arrangements for both conventions had been made by the Local Committee. Because our Synod was also on the territory, hence as a matter of courtesy, the Midwest Synod had been asked to appoint one man as its representative on the local committee. The man appointed was the Secretary of Synod.

The Local Committee arranged for a Mass Youth Rally in the Omaha Auditorium on Sunday afternoon, October 13, and for a Choral Union Song Festival in the same auditorium on Sunday evening. About 600 voices, under the direction of Dr. Oscar Lyders from Midland, College, made the rafters ring with their singing. The 600 voices included the Midland Choir and many church choirs from an area of 100 miles around, including choirs from the Nebraska Synod, the Midwest Synod and the Iowa Synod, had spent many months in preparation and training. This and the Mass Youth Rally preceding it in the afternoon were the hi-lights of the convention. About 4000 attended each affair.

The Local Committee had also arranged for Publicity, Press and Radio Coverage and had functioned effectively. On Saturday, October 12, it had been arranged for an Excursion to Midland College, for which the Union Pacific Railroad furnished the Excursion Train free of charge; after viewing the College and the Seminary, there was a program and a banquet in the Fremont Auditorium.

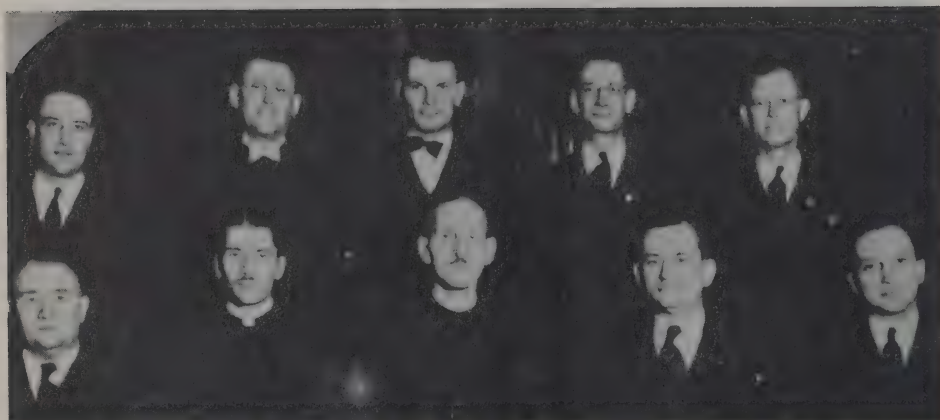




U.L.C.A. Convention at Omaha, Nebraska, 1940
During Foreign Mission Board's Report



**Kountze Memorial
U.L.C. Convention Church 1940**



Local Convention Committee

Our Synod with the cooperation of its auxiliary organizations and Sunday School Associations together with the Nebraska Synod sponsored the National Broadcast of the Youth Rally and part of the Music Festival.

The Church Publicity Committee prepared a souvenir book for this convention, entitled: "The Lutheran Church West of the Mississippi". It was sold in considerable quantity. It contains pictures of churches, institutions and persons together with brief history and comments on the churches West of the Mississippi.

As for the actions of the convention itself, it may be said that one of the most important pieces of business that transpired was the adoption of the so-called "Pittsburgh Agreement". These Articles of Agreement were reached between the U.L.C.A. Commission on Relationships to the American Lutheran Church Bodies and the American Lutheran Church at Pittsburgh; hence they were called the "Pittsburgh Agreement". They pertained to an Agreement for better understanding with the American Lutheran Church on three points, which had been in question: "1. That all persons affiliated with any Society or organization designated in the Washington Declaration as injurious to the Christian Faith should sever their connections. 2. That pastors and congregations shall not practice indiscriminate Pulpit and Altar Fellowship (unionism); and 3. A Statement on the Bible (Inspiration). On this last point the Church had already adopted a "Declaration on the Word of God and the Scriptures" at the convention in Baltimore in 1938.

At this convention another matter of importance which was to have a marked influence in the awakening of Stewardship Consciousness in 1947, was adopted; that was the matter of Contributory Pensions. This will be considered under this heading later on.

FENCE TROUBLE AGAIN — IN REVERSE

Synod experienced a repetition of trouble with a sister Synod on the territory because of, what for want of a better expression, we can call Fence Trouble. Only this time it was not with the Nebraska Synod, but with the Kansas Synod; and this time our Synod was on the side receiving the congregation and not losing it; our Synod was the defendant and not the plaintiff. That came about in this manner:

The end of February, 1942, the "First Lutheran Church of Oklahoma City" and its pastor, F. Bloch, asked to be received into the Midwest Synod. Both the pastor and the congregation had been members of the Kansas Synod of the U.L.C.A.; The congregation was 42 years old and possessed a fine property. Because of differences between the Kansas Synod Administration and Pastor Bloch and his congregation, both the congregation and the pastor decided to transfer to the Midwest Synod. According to the constitutions of the Synods and of the U.L.C.A. that was possible.

President H. Goede received Pastor F. Bloch and his congregation into membership with Synod on March 1st, 1942. On March 6th the Kansas Synod resorted to the Federal Court and placed a restraining order against pastor Bloch, the Council and the congregation, denying them the use of the church, the parsonage and impounding all monies of the congregational treasuries. Upon request of the Defense Attorneys the President of our Synod petitioned

Dr. Knubel, President of the U.L.C.A. and the Commission of Adjudication (the Supreme Court of the U.L.C.A.) to assume jurisdiction over the case.

At a hearing before the Federal Court in Oklahoma City on March 19th, this court voted to let the Church Commission on Adjudication decide the case.

The Commission on Adjudication met on April 15; and the result of that meeting was a resolution stating, that, inasmuch, as the Appeal came from the Executive Board of the Midwest Synod and not by action of Synod (The Commission can only receive Appeals from Synod), the Commission had no jurisdiction and could not act.

The matter was presented to the Synod in convention at Schuyler, Nebraska, 1942. The Synod approved the actions taken by the President and its Executive Board and made the petition to refer this case to the Commission of Adjudication official. The Kansas Synod also appealed to the Commission. The Commission confined itself to stating principles, since the questions on which adjudication was desired were not formulated properly, so as to call for a definite answer "yes" or "no". The judge of the Federal Court, considering the phraseology of the Commission too ambiguous, handed down a decision against the First Lutheran Church and in favor of the Kansas Synod and a small minority in the congregation. The case was appealed to the U. S. Circuit Court of Appeals in Denver, Colorado, which reversed the decision on the grounds that the Federal Court had no jurisdiction in this case. There followed another Appeal of the Kansas Synod to the United States Supreme Court, which was refused. The Kansas Synod also made another Appeal to the Church Commission on Adjudication, this time formulating its questions, so that the answers must be either "yes" or "no".

In 1944 at the Convention in Bloomfield, Nebraska, the Synod in the Midwest expressed to the Executive Board of the U.L.C.A. its sincere regret over the strained relations which had arisen between the Kansas Synod and the Midwest Synod and requested the President of the U.L.C.A. or the Executive Board of the U.L.C.A. to call a conference between the Presidents and Secretaries of the Kansas and the Midwest Synod, together with one additional clergyman and two laymen from each Synod, this Joint Committee to meet with a representative or representatives of the Executive Board of the U.L.C.A. in an effort to compose the differences between the two synods in the spirit of prayer and Christian fellowship and good will, provided that the Synod of Kansas shall first cease all court litigations. The Kansas Synod had also requested a similar meeting.

Such a Joint Meeting, called by the representatives of the Executive Board of the U.L.C.A., was held in Skirvin Hotel, Oklahoma City, on September 18, 1945. The following Statement of the Board of the U.L.C.A. was signed and accepted by both Synods and their representatives. The Statement reads in part:

"I. 1) The Executive Board of the Kansas Synod erred in denying the formal request of the First Lutheran Church of Oklahoma City for a Letter of Transfer from the Synod of Kansas to the Synod in the Midwest, to which it was properly entitled.

2) Since all controversy within the Church should always be referred to competent ecclesiastical authorities, the resort of the Kansas Synod to

the Civil Courts in the first place constituted an error in procedure.

II. 1) Likewise the Executive Board of the Midwest Synod erred in determining to receive the Oklahoma City Church into membership without being able to present a Certificate of Transfer from the Kansas Synod.

2) Likewise it erred in receiving Pastor Bloch, without such a Letter of Transfer.

In summary, even tho the procedures followed by the Synod in the Midwest are deplored, we find:

That the Oklahoma City Church is both by right and in fact a member in good standing of the Midwest Synod.

That Pastor F. Bloch is a member in good standing of the Midwest Synod.

The only course now is that of mutual confession of error and mutual forgiveness, together with a joint and sincere resolution on the part of all members of both Synods, that each and every intersynodical issue in the future shall be met in strict accordance with the established Policy of the U.L.C.A. and under the ultimate and controlling principle, that, "One is our Head and we are all Brethren".

MIDWEST LUTHERAN

The "Synodical Paper" and the "Seminary Friend" had ceased publication in 1934. The only means of contact with the Pastors had been by means of the Newsletter sent out four to six times a year to pastors by the Synod Secretaries, from 1934-1941 by A. B. Lentz, from 1941-1944 by Lorin J. Wolff.

The desire had been expressed often and by many for a Synod paper with a larger circulation. Thus in 1936 the Committee on Educational Promotion asked, that, if possible, the Newsletter be published monthly and under special postal rates and to a larger circle of readers. The Women's Missionary Society joined in this wish that we publish a synodical paper and promised to bear its share of the expenses.

In 1938 the Committee on Publicity suggested to the Executive Board, if occasion should arise, to acquire a second class mailing permit for the enlargement of another Synodical Paper.

In 1939 the Committee on Educational Promotion reported that it felt the need of a synodical paper. The Synodical Brotherhood in 1942 resolved to contact the Executive Board of Synod to discuss with them the possibility of publishing a synodical paper.

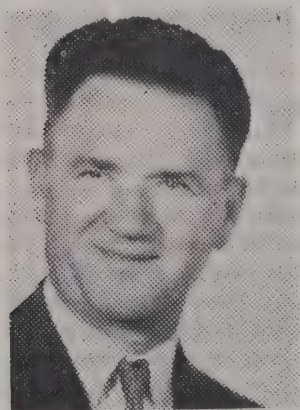
The Synod convention in Bloomfield, Nebraska, 1944, approved the recommendation of the Executive Board in this matter. The Paper is to be called the "Midwest Lutheran"; Synod promised to subsidize it up to \$500 a year. In later years it was found necessary to subsidize it up to \$900 a year. Pastor Paul Kuehner was elected Editor; he has served in that capacity most acceptably until he left our Synod in November, 1949. Pastor W. C.



Miss Tillie Krambeck,
Gretna, Nebraska
Member of Resurrection
Church



Pastor Paul Moessner, A.M.
Editor: Midwest Lutheran,
1950



Pastor P. Kuehner



Pastor W. C. Churchill

Churchill was elected Managing Editor, and has served acceptably up to the present time. In 1948 the Managing Editor requested an assistant. Pastor Werner Welchert was elected to be that assistant in 1948. In 1949 he declined reelection and Miss Tillie Krambeck of Gretna, Nebraska, was elected to carry out the functions of Circulation Manager.

The paper was sent into the homes of every subscribing member of Synod, at least eleven times a year. By 1949 there were reported to be 4,800 subscribers. The paper has kept the constituency of our Synod informed; and it has been a very efficient means of promoting the interest of congregations in the work of our Synod and our Churches.

WORLD WAR II

On September 1, 1939, Adolf Hitler, Fuehrer of Germany ordered his "blitzkrieg" battalions into Poland. Two days later, September 3, England and France declared war on the Third Reich. World War II was in progress.

On December 7, 1941, came Pearl Harbor. The United States was at war with Japan and the Axis Powers. V. E. Day and V. J. Day come in May and August, 1945. Once more the U. S. A. and its allies emerged as victors.

World War II changed the political, economic and social picture of the whole world. Out of it Russia and the United States have emerged as the two great world powers.

In contrast to the First World War the effect of the Second World War was not a conspicuous decrease in the use of the German language. The process of abandonment of the German in favor of English had been going on for some time.

The immediate effect of the war upon our Synod, however, was an increasing awareness of the responsibilities of our Church and congregations to our larger Church, the U.L.C.A., and thru our U.L.C.A. to the National Lutheran Council, and thru the National Lutheran Council to the Lutherans of the world. Out of this growing awareness a new stewardship consciousness eventually came into being.

LUTHERAN WORLD ACTION

Every congregation in our Synod had some stars on their "Service Flags" symbolizing our share in the war effort of our country. As young men and women from our congregations joined the Armed Forces the Church and the congregations became concerned in the maintenance of the spiritual life of her sons and daughters. Lutheran Service Centers located in proximity to training camps, as a "Lutheran Home away from Home" were established. Service Center Pastors were placed in charge to provide Lutheran worship and services, Holy Communion, friendly counsel and assistance and wholesome recreation. This work, called "Lutheran World Action" was organized and maintained cooperatively by Eight Lutheran Church Bodies organized into the National Lutheran Council. This Council comprised all the Lutherans in America with the exception of the Synodical Conference, commonly known as the Missouri Synod.

Lutheran World Action also assisted the regular Army and Navy Chaplains. Our Synod furnished three Chaplains. One of them, Captain G. F. R. Duehrkop, is still in the service.

It served in Housing Projects, that is temporary communities which numbered about 500, in about 50 such communities with spiritual leadership.

The war also caused serious disruption of Lutheran Mission work all over the world. In Africa, the Near East, India, China, Manchuria, Madagascar and other lands. Mission fields were cut off from their normal support of the churches of Germany, Norway, Denmark, Finland, Sweden. Lutheran World Action assisted the missionaries in these fields thus preserving them as Lutheran



Dr. Ralph H. Long
Executive Secretary
National Lutheran Council
Died 1948

Mission Fields. It also served by distribution of Bibles and offered other spiritual services to War Prisoners and Refugees.

After the close of the war the chief energies of Lutheran World Action were directed toward Rehabilitation of the war ravaged countries. While Lutheran World Action supplied the money, a new organization "Lutheran World Relief", "L.W.R." collected clothing, food and medicine. And further, beginning with the summer of 1947, Lutheran World Relief came to an agreement with "Church World Service" i.e. the Agency for all other Protestant Churches in America) to provide for cooperative Appeal for farm products for Relief. This Appeal had been made under the name "CROP", (Christian Rural Overseas Program), Pastor M. Ritzen, Sr., was the Chairman for our State until 1948. The response has been remarkable in the giving of wheat, oats, corn, rye, cotton, peanuts, processed meats and all forms of farm products.

In 1947 a service for Displaced Persons and Refugees was inaugurated. Nebraska has such a Resettlement Director for Displaced Persons. It is Pastor Wise of Lincoln, Nebraska.

Up to January, 1950, the Lutheran People of Nebraska had given more than 350 Job and Housing offers, which means assurances for families in units. In other words 350 families. However, First Lutheran Church of Oklahoma City, Oklahoma, is again taking the lead in setting the pace for other churches here in the middle West. The efficient Chairman of the Committee for D.P.'s, (read: Delayed Pilgrims,) Mr. Loyd Lewallen of First Church and Pastor Fred Bloch up to the beginning of 1950 have arranged for 40 Assurances for D.P.s. These assurances are for units and some have families of 3 persons. And First Lutheran Church by the middle of 1950 will have about 100 Lutheran D.P.s in its membership. They are introducing two services once a month, one of these services is in German for the benefit of the D.P.s.

Lutheran World Action has continued to support the "Orphaned Missions", because the homelands were only gradually able to resume their former responsibilities.



Dr. Paul C. Empie

Under Dr. Paul C. Empie, Director of Lutheran World Action, a total of over \$25,000,000. was raised from the years 1939-1949. The value of clothing, food, medicine and material aids is difficult to estimate; the official records show that in addition at least \$11,000,000 went thru Lutheran World Relief. Likewise a most substantial contribution to the 3,500 Railroad Freight Car loads that were shipped overseas has been made by Lutherans.

In our Synod the program of L.W.A. was directed by Dr. A. B. Lentz from 1942-1948; from 1948-1950 by Pastor Fred Ollendorf.

In all these years our Synod met its goals and went over the top. This was due, first of all to the interest and cooperation of pastors, organiza-

tions and congregations. Then, too, the finest promotional aids provided by the Lutheran World Action Headquarters; not the least among these were the Motion Picture Sound Films, which were shown in every congregation. In 1946 "The Good Fight", "Marie Louise", in 1947 "March of Faith", 1948 "Mission of Mercy", in 1949, "Answer to Anne", in 1950 "The Two Kingdoms". And many others. These enabled our congregations, with their own eyes and ears to hear and see the need, the challenge and the responsibility.

And finally it was in some part due to the practice, inaugurated by our Lutheran World Action Committee in our Synod, of actually calculating and informing by letter and finally publishing in the Midwest Lutheran each congregations "Fair Share" of the goal for our Synod. Our L.W.A. committee was no longer satisfied with generally stating its expectation from each confirmed member; but the committee determined exactly the expected goal for each congregation and persistently reminded the pastor and the congregation of this goal and of their progress toward it:

The permanent deposits of Lutheran World Action in our Synod may be listed as follows:

1. It brought our church, which hitherto had been very much occupied with our local problems, to an awareness of the implications of our faith and our strength in meeting the pressing problems of other Lutherans in other parts of the world.
2. Our having learned in cooperating together with other Lutheran Bodies in accomplishing this task, left in our Synod a readiness to be engaged in similar cooperative Lutheran enterprises.
3. And this story will have to be told in greater detail later, our effort in behalf of L.W.A. and L.W.R. caused the membership of our Synod to carry more willingly than before the recurring task of more bountiful giving.
4. Last, but not least, personal contacts of members in our congregations with Lutherans in other lands were established, which released uncounted sources of individual charity, whose total effect, at the time of this writing, can hardly be exaggerated.

At a period when hope in Christian charity and moderation seemed at a low ebb, Lutheran World Action gave a new confidence in the vitality of the Lutheran faith, which, in the wake of this war in Europe had been so sorely tried and tested. It kindled hope in those, who at that time were least able to help themselves, that Christian faith could still find vital expression in "Love's Working Arm."

MINISTERIAL PENSIONS

In 1928 the United Lutheran Church, on the tenth anniversary of her birthday, had gathered a fund of over \$3,000,000; The income of which was to be used to pay pensions of \$300 a year to retired pastors and \$200 a year to the pastors widow. As the Church grew, the pension family grew, far larger than the Church had expected. Then in the "Depression" the income from its investments was reduced to almost one-half. So that the Pensions Board was compelled, either to borrow from the principal or else not pay all of the pension. They chose to borrow from the principal. But this could not

continue indefinitely, for if it were continued for 10 or 15 years there would be no principal left.

Hence the Church adopted a "Contributory Pensions Plan" at its convention in Omaha, 1940. According to this plan pastors were to pay 4%, and the congregation 4%, a total of 8% of the pastors salary into this Contributory Pension Fund.

Upon retirement (age 65 years) a pastor was to receive from this fund in annual pensions in "accumulations, interest, dividends and annual pension", the calculated portion of what he and his congregation had paid in.

The trouble with this plan was that the old "Grace Plan" (i.e. Pensions from the fund gathered in 1928) was to cease in 1960. After that, what monies were left of the old plan were to be added to the new Contributory Pensions Plan. And pastors and congregations MUST join the new plan on the deadline set in 1944, or else a pastor or his widow would receive no pension after 1960. Those that did not join by 1944 would receive \$300 or less, much likely less, it was stated, until 1960. Then that would cease. Another fault of this new plan was that the older pastors, who had probably 10, 15 or 20 years to serve until they reached the retirement age, would not be able to acquire as much pension paying income under the new plan, as the old retired pastors now received under the old Grace Plan. And the younger pastors, who were supposed to be in the plan by 1944 together with their congregations would receive nothing by the time they reached retirement age unless they joined the new plan immediately. If they joined they could accumulate a relatively larger pension than the old pastors now received. Also pastors with large salaries could accumulate more pension in a shorter time, than those who received smaller salaries. Altogether, a picture of very unequal pension payments. Now all this caused dissatisfaction within the Church.

One pastor of our Synod published an article in the "Lutheran Quarterly" in which he pointed out the "unfairness, and the injustices" of this new proposed plan. The Church must have felt the same way about it, because an important portion of the Contributory Plan was rescinded by the Church Convention in Louisville, Ky., 1942. Different arrangements were proposed. One was, that the present Grace Plan (income from funds gathered in 1928) should continue as long as there was money to pay out funds from it.

Another arrangement was one proposed by a pastor of our Synod and seconded by another, which read: "That the Board of Ministerial Pensions and Relief be instructed to study the matter of partial or entire equalization of the congregations' contributions and present an appropriate amendment at the next convention". This found favor with the convention. It was just this proposal that eventually made possible a more just and equitable arrangement. For at the next convention in Minneapolis in 1944 the Pensions Board presented such an amendment, but immediately after it had been presented, the Board members declared that it could not be voted on, because the Board itself had not met the legal requirements of legal publication; and it had not met these legal requirements because it believed that a pooling of the congregations share, in helping to equalize to some extent, the pensions pastors were to receive, would not work. They claimed "it would not work" because

under such terms congregations could not be persuaded to join the Contributory Pension Plan.

Since the matter could not be voted on at the 1944 convention, action was put off until the convention in 1946. In 1946 the Church had an entirely new set of officers. Dr. Franklin Clark Fry, had been elected President at the previous convention; but he didn't take office until three months afterwards. At the Cleveland convention in 1946, Dr. Eppling Reinartz was elected Secretary to succeed Dr. W. H. Greever upon his retirement. Mr. Henry Beisler was elected Treasurer in place of Mr. E. Clarence Miller, deceased. The new officers and the Executive Board of the Church effected a compromise between the sentiment of the majority of pastors of the U.L.C.A. and the Board of Pensions and Relief by making some new proposals termed "Supplementary Pensions". The final outcome on the pensions and relief setup was as follows:

- a) The Old Grace Plan of Pensions remained. It would pay out \$300 a year to retired pastors and \$200 a year to widows, as long as there were funds.
- b) In addition, pastors who joined the Contributory Pension Fund would receive the Income and the Accumulations from the payments they and their congregations had made into the fund in annual pension payments.
- c) Then, supplemental to payments mentioned under a and b above, the older pastors, who would not have sufficient years of service to accumulate much contributory pension, were to receive an additional \$50 for every \$100,000. the Church went over its basic apportionment of \$1,900,000.

To illustrate, if the Church received the apportionment of \$2,500,000 in full, these pastors would receive \$300. in addition to the \$300 under the Grace Plan (a) and also the accumulations from his Contributory Pensions (b) he might have paid in. The sum of \$300 additional is arrived at by the fact that \$2,500,000 is 600,000 over the basic 1,900,000. And the supplemental pension was to be \$50 for every 100,000 over. 6 times 50 is \$300. However, there was one condition attached to this Supplemental Fund (c), namely: Pastors and congregations must join the New Contributory Pensions Plan on or before November 1, 1947.

By the end of November, 1946, the Executive Board of our Synod appointed Pastor Lentz Pensions Secretary for the Synod. By the end of 1947, 95% of all pastors and congregations in our Synod were in the Contributory Pensions Fund. How this was made possible is part of the story that follows.

THE STEWARDSHIP STORY

When we review the early part of our history we are reminded that the early membership of our Synod was made up of German Emigrants. Most of them came immediately before or shortly after the Civil War. They came in response to the glowing promises of opportunity pictured in pamphlets and made by agents "Possess your own farm, your own home, your own business, be your own boss, make your fortune". The pamphlets and the

agents were sent over by Industrialists, who wanted cheap labor, and by Railroad Companies, who wanted to sell Railroad Land Grant land to thrifty, hardworking settlers, who would provide a future source of revenue. The settlers came with empty hands, their religion and a willingness to work. They found here and there small towns with wooden houses, miry streets, full of traders and scheming land agents. They acquired land, began to work and save. As a result of their thrift and labor acquired fair sized possessions. Hence, they and the generation following conceived the notion that whatever they earned in temporal affairs belonged to them entirely. Tho, once a year Uncle Sam would come around to remind them that part of it belonged to him, they never made the application to the words of Jesus, when he said: "Give unto the government, what is the governments, and to God, what is God's". The Church, too, gave the impresson, in an unconscious manner, that the Lord approached the people for contributions which were their own, but were given on the basis of His pleas. Later, when the Church sought for improvement of its financial affairs, it discovered that the Church had too long assumed the attitude of the mendicant, coming to the children of God pleading for alms.

Furthermore, in the early days the Germans settled in colonies wherever possible. The Church was the center of all social life. Here they gathered, here they heard and spoke their language, here their youth could find a suitable thrifty hard-working helpmate. The "Yankees", whose language they did not speak, whose ways they judged to be shiftless, whom they did not like, became to them something to be avoided as much as possible. Insulated and isolated against the outside, most of them hardly ever got farther than their own county seat away from home. It is only natural that a spirit of provincialism found a home in their hearts and minds. In this spirit of provincialism these congregations conceived the idea that all interest and efforts must be concentrated upon sustaining the existence of their own congregations. Hence they looked with disfavor upon the idea of sending any large sums of money to the outside. This is not to imply that they had given large sums of money, they hadn't. But even the IDEA of doing so went against their grain. With some congregations this provincialism went so far that they even refused to join a synod of likeminded congregations lest thereby they forfeit their independence. And, sad to say our Synod still has some congregations like that. But in 1931 there were 24 out of 86 congregations like that. Almost 1/3 of its whole constituency was not affiliated with Synod.

Even the most progressive pastors had to accommodate themselves to this provincialism as best they could. At the very best they could only get lukewarm support for the work of the Synod or the Church.

Keeping this background in mind, it should not be hard to understand why our Synod had no such things as Stewardship Committee until 1942. Then the Stewardship Committee consisted of Pastors Fred Bloch and Herbert Pett, the latter was replaced in 1943 by Fred Ollendorf, but these pastors were way down in Oklahoma, where they wouldn't bother very much, so it was thought.

Oh yes, Synod had a Committee on Every Member Canvass beginning with 1932, but that was merely in compliance to the U.L.C.A. The Committee

existed on paper. The first time it made a report was in 1935, when it requested that its name be changed to Committee on Every Member Visitation. It reported off and on until 1939, when upon its own request it was dissolved and its duties referred to the Committee on Educational Promotion.

The Committee on Educational Promotion was a creation of the "New Deal Administration". It purchased a second hand Stereopticon and instructed Pastor M. Schroeder, Sr., chairman of the committee, to provide slides showing the work of our church and giving a lecture on it. It was intended particularly as an aid for our missionary, Miss Helene Harder, in Japan; to show slides and pictures of her work and so to arouse interest. This committee functioned. It pioneered in some things. Thus it kept urging Synod to publish a synodical paper and in 1940 it urged Synod to purchase a 16mm motion picture sound projector and equipment. But by 1942 it disappeared from the minutes. Presumably its duties had been referred to the Parish Education Committee, Lutheran World Action, Circulation of the Lutheran and the Stewardship Committee.

The Stewardship Committee gave its first report in 1944. In it Pastor Bloch breathes the spirit of enthusiastic optimism. In 1945 Pastors Bloch and Ollendorf are still on the Committee, but their report was no longer quite so optimistic. At the convention of Synod in 1946 the same two were still on the Stewardship Committee, but now they presented a complete report and forward-looking recommendations, which Synod adopted. Then during the summer of 1946 the Executive Board of Synod added a third member to the committee. The U.C.L.A. convention met in Cleveland, Ohio, in October, 1946, and after that, things began to happen.

But before we go into that, let us note some of the things that conditioned and prepared for what was to come in 1946-1947 and thereafter.

1. Beginning with the "New Deal Administration" the machinery was overhauled, some new machinery had been added, and all was functioning. In 1935 Synod adopted its first budget; in 1944 Synod adopted the proper principle of distribution of budget appropriations, which it made a By-Law in 1945; namely that, "all monies shall be prorated out of the General Apportionment Fund 2/3 to the U.L.C.A., 1/3 to our Synod".

2. In the synodical Convention Bulletins delegates from congregations could read at their leisure and follow with ease what the business was all about. In later years this bulletin also included a report of the Synod Treasurer on the congregations contributions of the past year, so that they could check what their congregations had done with what other congregations were doing.

3. After the change of Synods name to "Midwest Synod" nearly all business was transacted in English at the conventions. Hence more delegates came, took part, and their interest increased.

4. In 1944 the Synod Paper, the "Midwest Lutheran", became a means of information, education and promotion. This made it a possibility to do on a synod wide scale what the convention had done for the delegates.

5. Lutheran World Action Appeals with their fine promotional literature, well prepared instructions and most of all, beginning with the convention in 1946, its motion pictures shown in every congregation, gave the people an insight into the needs; a larger view of the Church; a more serious view of their responsibilities. "So this was actually the need; this was what the

church was doing; this is something big; this is something a man can get his teeth into; for this a man can carry the torch." Yes, and that they did.

Lutheran World Action goals were published in the Midwest Lutheran and sent to pastors and church council men. Now they knew what exactly was expected of them and they stretched to meet the expectations. When finally the Synod began to do the same, that is to do exactly what its constitution required, "to lay an apportioning upon each congregation" under the new full time President in 1947, the people were conditioned and ready for it.

6. But no matter how fine and efficient a piece of machinery may be, everything still depends upon the man who runs it. Pastors are the leaders of the congregations. Pastors had to be inspired to catch a new view of stewardship and what it meant. One of the influences, small as it may have been, was a "Plan for a Coordinated Appeal" for raising funds for Midland College, Lutheran World Action and regular Apportionment. In it the author stated, that pastors do not fully realize their synodical obligations to all three causes. Some pastors will select the particular cause in which he is interested and give that priority over everything else; that cause may be Lutheran World Action, or Apportionment or Midland College. But assuming, all facts to the contrary, that a pastor is aware of all three obligations and has done everything to set up the machinery required for each cause (i.e. three different committees, three different visitations, etc.,) there will still be overlapping of effort, friction and confusion. The author proposed a Plan of operating all three uniformly and at the same time in appealing for a total of \$10.26 from each communicant member.

Synod at that time did not see any advantage in such a plan. Pastors simply considered it unbelievable that communicant members would give that much. But it made the pastors think, and given time ideas germinate and grow. And strange to say, the very next year Synod received in apportionment and L.W.A. approximately what would be expected if each communicant member gave \$10. But then that was after something had happened.

7. The economic conditions of our land had changed. Government practiced a kind of controlled inflation. Income of farmers had doubled, tripled and multiplied many times over of what it had been in the depression. They prospered. The whole land prospered. R.E.A. (Rural Electrical Administration) made possible modernization of farm homes on a vast scale. Salaries of skilled and unskilled labor, teachers, clerks, professional men, had doubled, tripled and quadrupled. Ah yes, but not the salaries of pastors. Here and there, there had been some sporadic increase out of pure generosity; or because the pastor simply couldn't live on \$1,200 or \$1,500 a year in these times. But on the whole most of the people still gave to the church the same amounts they had given in the depression years. Their own incomes had increased three to five times but they still gave their pennies, their nickels and their dimes on the offering plate. For something special they gave more, perhaps a \$1, or \$5, or \$10. But the average of their giving was a matter of habit, of custom, of thoughtlessness. "The church and the pastor seemed to get along, so why change their ways"? In 1946 Pastor F. Bloch sent letters to Church Council men in which he called their attention to some of these facts. He needled them, he wheedled them and he really

got under their skin with some of the pictures in his letters. But that set them to thinking. It hurt. But they knew he was right.

8. The United Lutheran Church too, made possible a new approach to the whole question of stewardship by electing as a full time Stewardship



Dr. C. C. Stoughton

Secretary, Dr. C. C. Stoughton in 1945. Dr. Stoughton traveled over the length and breadth of the land speaking and lecturing with fervor, zeal, and enthusiasm; not on methods, not on mechanics; not on machinery, but on the reason for stewardship, motivation. "Stewardship", he said, quoting Dr. W. Greever, "is the practice of the Christian religion. It is putting into practice what Luther said in his explanation of the First Article:—" 'for all which I am in duty bound to thank, praise, serve and obey Him'; it is putting into practice, what Luther meant in the explanation of the Second Article, when he says:—" Christ has redeemed me - - - in order that I might be his, live under him in his Kingdom and **serve Him**'.

Stewardship is the response of my whole life to Christ out of gratitude for His amazing love that meant death on the cross. It is the fruitage of my life; It is faith in action." That was something different than the pastors had been accustomed to hearing. That was something they could preach; that was "Lutheran", before that, They had always complained that all this emphasis upon methods and mechanics was unlutheran. Under his direction the Stewardship office began to put out literature, pamphlets that were gems in their field. A Manual on Christian Stewardship, that for brevity, simplicity and clarity in explaining how a congregation ought to practice stewardship is unmatched, at least in our Lutheran Church.

9. At the convention of the U.L.C.A. in Cleveland in 1946, the Contributory Pension Plan was finally adopted; The deadline by which pastors, who wished to share in the "supplementary pensions" must be in the plan together with their congregations was November 1, 1947. Just one year to go. Then too, if there were to be any supplementary pensions, the Synods must reach their apportionment goals. Here was something that demanded immediate definite action within the year. Here was a switch that could set a dynamo in motion.

10. Who, or what pulled the switch? That is hard to say. There was Dr. Michelfelder reporting as Executive Secretary for Lutheran World Relief and also as Executive Secretary of the newly organized Lutheran World Federation, organized at Lund, Sweden. "The Lutherans of the whole world together (i.e. all but Missouri) now that was something to set the heart a thumping." Then Dr. P. Empie, giving his report on L.W.A. and L.W.R., showing us the needs and in the motion picture "March of Faith", showing us the Lund convention of the Lutheran World Federation and how our L.W.A. and L.W.R. contributions had made that possible. "That shoved out the chest, that lifted the head high," and the account of "a war waif receiving her first doll, that put a tear into the eye".



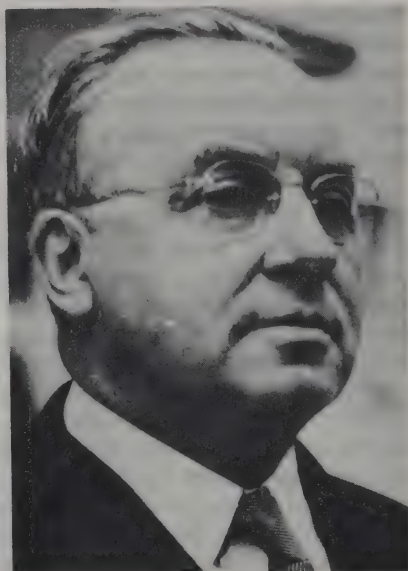
Dr. Anders Nygren
Lund, Sweden
Pres. Luth. World Federation



LUTHERAN WORLD FEDERATION
Lund Processional 1947



Processional at Lund, Sweden, 1947
LUTHERAN WORLD FEDERATION



Dr. S. C. Michelfelder
Geneva, Switzerland
Executive Secretary Luth. World
Federation

The Rev. Dr. Franklin Clark Fry
President of the United Lutheran
Church in America



The Rev. Dr. Eppling Reinartz
Secretary of the United Lutheran
Church in America



Mr. Henry Beisler, LL.D.
Treasurer of the United Lutheran
Church in America

Then Dr. Empie's resolution: "That the U.L.C.A. facing the growing needs of our day, and as a special token of thanksgiving to God in connection with the 30th anniversary in 1948, call upon its congregations to aim for the attainment of 200% of the apportionment in that year. That adequate funds be allocated to be used under the direction of the Stewardship Secretary". He explained that he had in mind that the Stewardship office should produce films and introduce practices found successful in Lutheran World Action.

Dr. Stoughton speaking in his simple, fervent, optimistic, enthusiastic but eloquent way, showing that it could be done, the Church could reach the goal. This showed the goal, this persuaded to a belief that it could be reached; "this clenched the fist". Then finally Dr. Franklin Clark Fry, whom the synod delegates and the Synod L.W.A. Director saw and heard for the first time as President of the Church, in his appeal, "The Church Dare Not Fail", showing what failure would mean to the Lutheran Church of the World, what it would mean to the United Lutheran Church in America, what it would mean to our Synod.

Somewhere, someplace along the line the trigger switch came over dead center. Who or what pulled it? I think the best we can say is, the Spirit of God working thru his servants, it was the Finger of God.

Now we are ready to go back and to see what happened after the convention.

On their way home from the convention most of the delegates and the L.W.A. Director committed themselves. They vowed that they would do everything in their power, so that the Church should not fail.

In connection with the Womens Missionary Convention held at Bennington, Nebraska, the end of October, 1946, a Stewardship Committee meeting was held. The Stewardship Committee was enlarged by the addition of 12 pastors. A brother was instructed to prepare a "Briefing". This briefing meeting was held at St. Paul's Church, Hooper, Nebraska, on November 15, 1946. The "Briefing" was a course of instructions planned down to every detail. The instructions were given to the pastors of the Enlarged Stewardship Committee, who were assigned each to his group of congregations. To each one of his assignments, with the consent of the local pastor, the assignees made a visitation, presenting to the pastor, officers and leaders of the congregation the prepared materials on Pastors Pensions, Pastors Salary, Lutheran World Action Goals and Apportionment Goals and as a method of reaching their objectives these visitors proposed congregational stewardship committees, congregational budgets and congregational Every Member Visitations.

In these visitation meetings there was no preaching, but a simple, down to earth presentation and discussion around the table concerning the Pastors pensions, their pastors salary, their benevolences and methods how they could reach their goals. The results themselves speak of its success. By the end of 1947 95% of all active pastors of our Synod, together with their congregations, had joined the Contributory Pension Fund; 60% of all congregations had increased their pastors salaries. In the succeeding years more and more congregations did the same. 50% of the far overdue Forward Midland Appeal was raised. Lutheran World Action was over-subscribed by \$5,000. The Apportionment was paid up to 80% of its goal. Let figures speak: On

the Apportionment goals: in 1945 Synod raised 37%; in 1946 52%, in 1947 80%; in 1948 105%. Lest we be shamed too much we begin our comparison with the years in which prosperity was in the land, but even so, the picture is spectacular enough.

As a consequence of such intensive stewardship work and because of its success, the full time office of Synod President was established in 1947.

Stewardship Rallies, Congregational Treasurers Schools, Church Council Mens Conferences, Visitations to congregations by teams of a pastor and a layman in the succeeding years, the Church gained the interest, support and services of enthusiastic laymen. Perhaps it would not be out of place here to give recognition to some of these laymen by naming those who were active on the Stewardship Committee and other committees. Of course there are many more in each congregation who will have to remain unnamed, because they are unknown to the writer.

Mr. Elmer Sass of Fairbury, member of St. Paul's Church at Diller. Mr. C. A. Myrom, of Hastings, member of St. Paul's congregation; Walter Jobman of Gothenburg, member of Zion's congregation. Mr. Ruwe of Fontanelle, member of Salem's; Mr. Urban of Hooper, member of Zion's; Mr. Walters of Creston, member of St. Peter's; Mr. Uehling of Oakland, member of St. Paul's, Hooper; Mr. Klein of Perry, Oklahoma, member of Zion's; Miss Damboldt, of Oklahoma City, of First Lutheran; Clarence Bower of Columbus, Trinity Church; Mr. Huttman of Bloomfield, Nebr., member of St. Mark's. Mr. Ulric Harman of Hastings, member of First St. Paul's; Mr. Aug. Brei of Odell, Nebr., member of St. John's Lanham. Mr. Langholz of Russell, Kansas, member of St. John's. Mr. Lewallen of Oklahoma City, Okla., member of First Lutheran. Elmer Monk and Manley Wilson, both of Winside.

Mr. John Huttenmeyer of St. Paul's, Diller, Nebr.; Mrs. Geo. Swanson of St. Mark's, Bloomfield, Nebraska; Mr. Wm. Horst of Messiah Lutheran Church, Grand Island, Nebraska; Mr. Ed Schneider of St. John's Church, Lipscomb, Texas; Mr. Henry Willers of St. Peter's Church, Pilger, Nebraska; Mrs. John Jessen of St. Mark's, Bloomfield, Nebraska; Mr. Carl Friedeman of Salem's Lutheran, Stillwater, Oklahoma; Mr. John Urban of Zion's Lutheran Church, Hooper, Nebraska; Mrs. Myrom of First St. Paul's, Hastings, Nebraska; Mr. Ray Spath of St. John's (Ridgeley) Scribner, Nebraska; Mr. Emil Sudman of Christ Church, Wisner, Nebraska; Mr. Martin Koolen, of Frieden's Church, Lincoln, Nebraska; Mrs. Wallace Johnson of Zion's Church, Platte Center, Nebraska.

Evangelism and Stewardship had become "live" subjects. The stewardship movement had been steadily gaining momentum under the guidance of the President of Synod, who since the establishment of that office is the Stewardship Chairman, and since 1948 Mr. Elmer Sasse, member of St. Paul's at Diller, Secretary of the Chamber of Commerce at Fairbury, has been the Secretary of Stewardship. Both, with the cooperation of all the fellow workers, have given much. By 1948 our Synod for the first time in its history of 58 years went over the 100% mark.

Some credit might also be given to the filmstrip "Teamwork", the phonograph records "With the Friendliness of Jesus" and the "Double Goal" record by Dr. Fry, as used in 1946 and 1947 and especially the sound motion picture films, written by and produced under the direction of Mr. Henry Endress of the Stewardship office of the U.L.C.A. In 1947 "And Now I See"; in 1948 it was "Salt of the Earth" and in 1949 "Like a Mighty Army".

When our laymen have received the information, inspiration and motivation in terms that they can understand, on the level where they lived, beginning at the growing edge of the soul they have responded in a most amazing way. But it is not what the Stewardship committee has done. This is God's doing—this is what His grace and His spirit have done in the hearts of His people who have become "committed".

SUMMARY OF THE STEWARDSHIP STORY

Now when we recapitulate the things which made this change possible in our Synod, the following facts might then be listed as follows:

1. Stewardship was presented as a proper expression of our faith.
 2. There was a purposefully planned procedure with specific directions.
 3. There was an enlistment of pastors and laymen for full participation; and they were sufficiently directed and informed to do the task they were set to do.
 4. The leaders of the Church challenged and inspired by an adequate presentation of our responsibilities and opportunities.
 5. The intensity of a crisis and the approach of a deadline shocked local leaders into activity and compelled response.
 6. Use was made of all the latest means of communications; that is by personal contacts, printing, pictures, films, radio, records, slogans, stickers and the like.
 7. Sufficient time was allowed, so that the convictions of the leadership could be effectively transmitted to the followers.
 8. Until the task was accomplished there was no letup in the effort.
 9. Another factor in energizing the pastors was the power of example, when they saw a pastor or pastors, doing the things, which formerly had been considered impossible.
 10. The economic, the social and other factors were favorable to willing participation on the part of the laymen.
 11. By their participation some of these laymen developed capacities for continuing leadership, that would assure ongoing effort.
- The power of God is His grace revealed in the gospel of Christ operative thru His Word and by faith made effective in the lives of men. But faith

is more than an intellectual assent, or passive acceptance; it is a dynamic, an energy, a force - - - or it is not faith. It is not faith until it becomes discipleship. One of the facets of discipleship is stewardship. In our materialistic age our faith must first be energized in the circuit of stewardship before there can be any further progress in discipleship that is fully committed to Christ.

A FULL TIME PRESIDENT

At the convention in Westboro, Mo., 1947. Synod established the office of a full time President of Synod, who is also to be the Field Missionary and the Stewardship Chairman. Up to this time the presidents of synod had been made who served a congregation. The duties of synodical presidents had increasingly demanded more and more of his time, greater responsibilities had been placed upon him due to vacancies in congregations and other administrative work, so that it became more and more difficult for the President to meet his obligations to both the Synod and his congregation at the same time.

Synod elected Pastor Lorin Wolff, S.T.M., a grandson of one of the founders of Synod. He received his training in Midland College, Western Seminary and Martin Luther Seminary. He was one of the last graduates to come from Martin Luther Seminary before it suspended its work in Lincoln. He was ordained at the "New Deal" convention in Wayne, in 1934. He served as pastor of the St. Paul's Lutheran Church at Diller, Nebraska. In 1938 he took a year's furlough to complete his work on his Masters Degree at Northwestern Seminary. He was Secretary of Synod from 1941-1945. In 1945 he accepted a call to become the Missionary to "The Good Shepherd Church"



Pastor Lorin J. Wolff, S.T.M.
President of the Synod in the
Midwest

at Lindy, Nebraska. This was the Mission our Womens Missionary Society and our Synodical Home Mission Board supported as "Our Mission", for a few years, because the Board of American Missions could not see any future for it. Now it has a beautiful little church and together with the new congregation at Niobrara, Nebraska, it has a future. His record at Lindy, his devotion, his willingness to work and his humor made him the choice of Synod. He took over the work of his office in September, 1947.

The Executive Board of Synod had directed him to take up his residence in the center of Synod, preferably at Lincoln, Nebraska. Synod bought a house for the President of Synod in the fine residential section of the city. It was largely paid for by the proceeds of the sale of Lutheran Literary Board, at Burlington, Iowa (a Publication House which our Synod had owned jointly with the Wartburg Synod), to the United Lutheran Publication House.



PRESIDENT'S RESIDENCE AND FAMILY
1812 D St., Lincoln, Nebraska

Stewardship Men



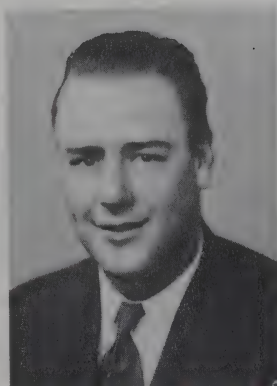
Pastor Fred H. Bloch, A.M.



Pastor Fred Ollendorf

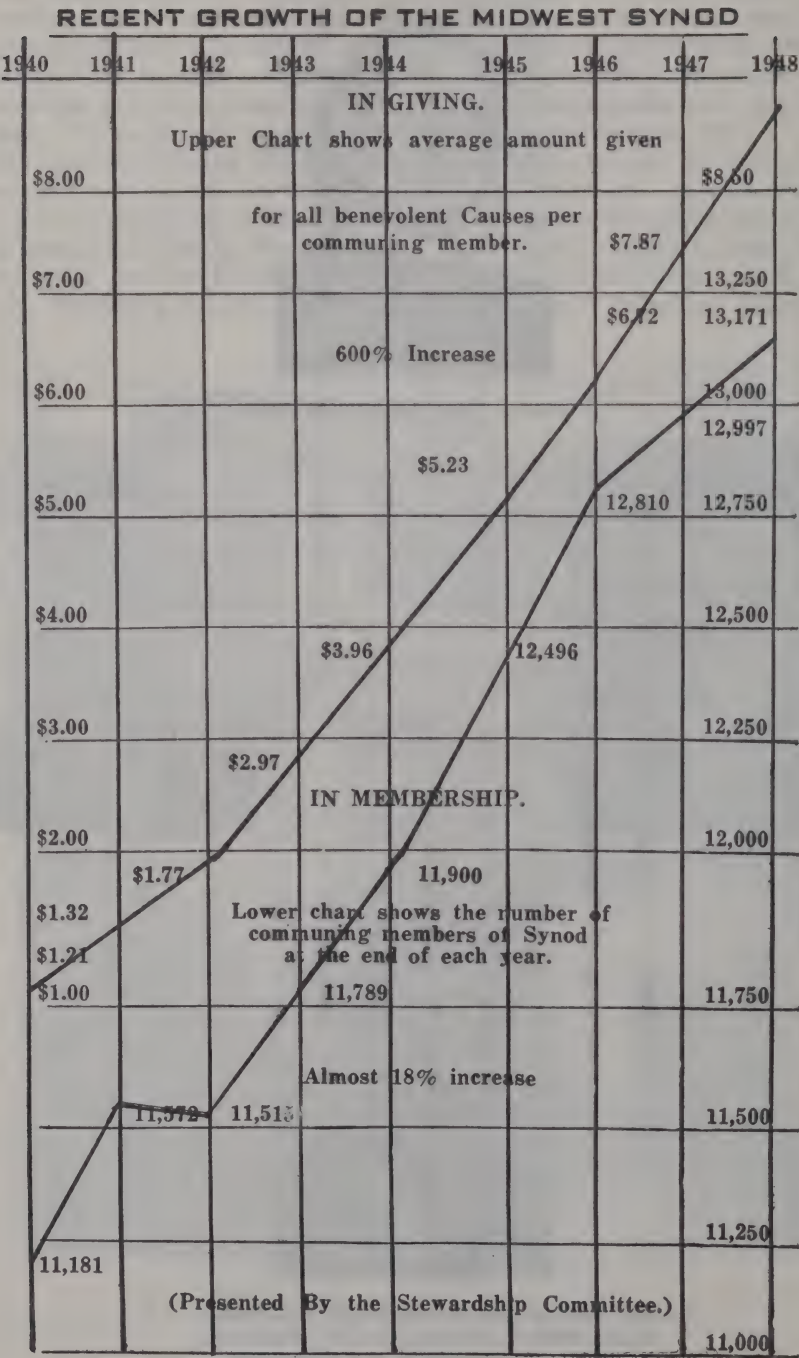


Dr. A. B. Lentz



Mr. Elmer Sasse, Fairbury, Nebraska
Member of St. Paul's, Diller, Nebraska
Secretary Chamber of Commerce
Stewardship Secretary of Synod, 1948-1950

GRAPH OF STEWARDSHIP GROWTH





Fifty-sixth Convention of the Midwest Synod held May 12-16, 1943,
in St. Paul's, Hooper, Nebraska



Fifty-eighth Convention of the Midwest Synod held in First Lutheran,
Oklahoma City, Oklahoma, April 25-29, 1945



Convention at Westboro, Mo., May 27-30, 1947



Convention in Wayne, Nebraska, 1949



Sixtieth Anniversary Convention of the Midwest Synod held May 8-11, 1950,
in St. John's, Russell, Kansas



OFFICERS OF SYNOD—1950:

*Pastor R. Jobman Pastor Lorin Wolff, S.T.M. Pastor E. C. Hansen

*Werner Welchert *Mr. Elmer Sasse

(* newly elected)



Mr. C. A. Myrom,
Hastings, Nebraska
Member of St. Paul's
Church
Lay-member on Execu-
tive Board of Synod
1947-1950



Mr. John Huttenmeyer
Diller, Nebraska
Lay-member on the
Executive Board
1947-1949



Mr. Walter L. Jobman
Gothenburg, Nebraska
Member of Zion's Church
Lay-member on the Ex-
ecutive Board of Synod
1949-1950

VI

A LOOK FORWARD

By Pastor Lorin J. Wolff

The history of our Synod might be likened to a mountain climber, who has paused at a spot part way up on his climb to reach the top. He looks down and is thrilled at the beauty of that part of the mountain, which he has traversed. He is reverent as he sees the narrow passes and dangerous chasms from which he barely escaped destruction, and he rejoices in the strength given him to attain the present height. He expresses his heartfelt thanks to the guide, who has made the climb possible. He reflects upon the ever changing conditions of the mountain and the different tactics necessary to meet the changing circumstances. But then he looks up. After all, behind him lies the past, above and beyond him is his goal. New vistas open before him, greater heights beckon him upward, grander beauties inspire him for the climb, and a new strength surges through his body as he accepts the challenge to reach the top, in spite of new perils and difficulties.

Like a mountain climber our Midwest Synod pauses to survey her past. Her upward climb has also been over rough terrain, beset by many dangers. On the one hand, she faced the danger of following a "liberalized" Lutheranism, which tended to forget the confessional elements of her faith. On the other hand was the danger of being provincial, because of foreign language and her resistance to changing conditions of the world. That she finally overcame both dangers is due to the fact that she finally recognized changing conditions, but always held fast to her changeless faith in a changeless Christ. For as old methods gave way to new ones, and new men replaced the pioneers, the message of a living Saviour to a dying world was never forgotten.

Though Midwest Synod changed her methods she remained unchanged in her purpose and her mission. It was this very quality, her conviction in the essentials of faith, which made her life a good leaven for Lutheranism.

Thus we pause to give thanks to the Lord of the Church, Jesus Christ, without whom no advance in the church is possible. Thus we stand in awe and reverence, as we reflect how often our Synod has been saved from despair and destruction alone by the grace of the heavenly Father. We also pay respect to the pioneer pastors and laymen, who have permitted God to use them in our onward pilgrimage.

Now, as St. Paul says: "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3, 13). Looking to the future the Midwest Synod re-dedicates herself to the task of carrying out its purpose as stated in its constitution: "To preserve and extend the pure teaching of the Gospel and the right administration of the sacraments; to conserve the unity of the true faith, to guard against any departure therefrom and to strengthen the congregations in faith, in confession, and the promotion of the Kingdom of God; to give outward expression to the spiritual unity of the Evangelical congregations, to cultivate co-operation among all Lutherans, and to develop and make effective Lutheran principles by teaching and practice".

In an age of movements to unite all protestants, it will be necessary to be constantly reminded of our Lutheran heritage and its emphasis on the pure teachings of the Gospel. In a recent synodical survey it was discovered that only about 58% of the members of our Synod attend church regularly. In the same year about 80% of our confirmed members communed only once a year. Here is one of the great challenges which lie before our Synod; to christianize and vitalize those who now give only lip service to their Lord and Saviour, yet claim to be a part of us. To this end we look for renewed emphasis on the part of both laymen and pastors, on Christ as the only Saviour and the Bible as the only source of faith and life. To accomplish this Synod is urging her congregations to make better use of Daily Vacation Bible Schools, Week Day Christian education, extensive adult classes, longer periods of catechetical instruction for its youth and longer periods of instruction for adults, before they are received into membership. Furthermore she is encouraging the deepening and enrichment of spiritual life by more faithful attendance at worship, the use of the Sacraments, and the cultivation of family devotions. To this end Synod urges also the promotion of the Kingdom of God by means of Evangelism and Stewardship. In her early beginning Synod conceived her missionary responsibilities to be the German settlers on her territory. From this beginning her responsibility has expanded to include the entire community, in which she finds herself. The Midwest Synod feels the urgency of the mandate of the Master to take the message of Salvation to all men, and not only to those of the household of faith. We see, for example, that 57% of the population of Nebraska, at the time of this writing, is entirely unchurched. In ten counties of Nebraska the unchurched population is 85% or above. In these same ten counties the average percent of Lutheran population is 1.5%. Here is a challenge for all Lutherans, including our Synod. On the basis of its strength the responsibility of our Synod to the unchurched in Nebraska is almost 17,000 souls. Similar conditions also exist in Kansas and Oklahoma. With this challenge before our Synod, she must be true to her purpose of Evangelism. At the present time, two mission fields are under study by the Home Missions Committee. More will be considered, as soon as the supply of pastors is sufficient to man the fields we already have.

In the field of foreign missions, the need is equally as great as missions at home. And this need must be kept before our people by regular emphasis. We are looking forward to the time, when more of our congregations will support foreign missions by special gifts, besides the regular apportionment. The following missionaries have gone to foreign fields from our Synod: Miss Bertha Koenig to Liberia, Miss Helene Harder to Japan, Mrs. L. S. G. Miller (Martha Harder) to Japan, Rev. and Mrs. Levon Spath to Argentina, Rev. and Mrs. Wallace Wolff, Rev. and Mrs. Paul G. Hansen and Miss Elaine Wagner to British Guiana, and Rev. and Mrs. Paul Spehr, Jr., to Liberia. The following pastors now serving in our Synod have served the Church in Foreign Missions: Rev. M. Koolen, D.D., Rev. G. K. Wiencke, D.D., Rev. and Mrs. H. O. Rhode, and Rev. and Mrs. Fred Bloch.

Another great need facing our church now and in the future is that of Social Missions. Our Synod has been active in the formation of the Nebraska

Lutheran Welfare Council, a co-operative work among all Lutherans in the state in the fields of Child Welfare, the care of the Aged, Homes and Hospitals and institutional chaplaincy work. We look forward to even greater service in these fields. Our Synod has also been active in the program of Lutheran Resettlement for Displaced Persons, having men in Nebraska, Kansas and Oklahoma working on the State Lutheran Resettlement Committees. One congregation, Oklahoma City, has signed Job and Housing assurances for over twenty-five Displaced families. They are at present conducting special services in their church for these resettled families.

At the present time, our Synod is taking an active part in the program of Evangelism conducted by National Lutheran Council Church bodies in the United States and Canada. Pastoral Conferences were held in January, 1950, and the Lay-Institutes to train lay visitors were held in Nebraska, Kansas and Oklahoma. Evangelism is the Key-word in 1950. Although our Synod has increased its communing membership by 18% from 1940 to 1948, during a decline of her population on her territory, we must realize that we are walking all too slowly in the matter of winning others for Christ.

The stewardship story in the history of our Synod has been well told already. It shows a marked growth over the past years. Yet we realize how far short we still are, from what we should be. Our members are still giving on an average, less than \$10 per communing member, for all benevolent causes, when on the basis of average income it should be far more. Our Stewardship Committee will continue to emphasize total stewardship—the commitment and use of all we are and have for the Glory of our Saviour. We will strive for a higher level of giving, by stressing Scriptural giving as God prospers us. Efforts will continue to reach more and more people through visual education literature and field work and by developing inspired, informed and trained lay-leadership in “workshops and conferences”. We shall search out ways to help to new life and progress those congregations which need special help or attention.

This year, 1950, Synod has entered enthusiastically into the Christian Higher Education Appeal of the United Lutheran Church, to “build Christian Leaders for Tomorrow” through her Colleges and Seminaries. Our financial share in this appeal is \$75,000, most of which will go to Midland College and Central Lutheran Theological Seminary, both in Fremont, Nebraska. Congregations and pastors of our Synod have already shown more interest and zeal in this appeal than in any previous financial appeal by the College and Seminary.

In our Forward Look, we will not forget the principle of our constitution, which states one of our purposes to be: “to give outward expression to the spiritual unity of the Evangelical Lutheran congregations, to cultivate co-operation among all Lutherans—and to make effective Lutheran principles by teaching and practice”. There is in our day a strong desire for Lutheran unity now. This feeling is also shared by our Synod. In 1949 Midwest Synod adopted the following resolution:

“That the Midwest Synod inform the Executive Board of the United Lutheran Church in America of this Synod’s present inclination to consider seriously a future merger with the Nebraska and Kansas Synods, and further

that this Synod invite the Executive Board of the Church to begin an inquiry as to the feasibility and desirability of such a merger". What the final outcome of this proposal will be, time alone will tell. If in the providence of God, the merger be consummated, the separate existence of the Midwest Synod will come to a close. But the work begun by the Founding Fathers of Synod, and the principles laid down by the Master, will not be forsaken. It will merely be a continuation of the upward march of the pilgrim, who has committed his future into the hands of a loving Father and the Lord and Master of the Church.

May the forward look then result in renewed vigor for the upward climb, with enlightened minds to know Him more perfectly, with enkindled hearts to love Him more fervently, and wills touched by the Saviour to serve Him in every good word and deed to the blessing of man and the glory of Christ's name. So that whatsoever we do in word or in deed may all be done in the name of the Lord Jesus, giving thanks to God the Father through Him.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto Him be glory in the church and in Christ Jesus unto all generations for ever and ever. Amen!" (Eph. 3,20-21).

* * * * *



50th Anniversary Convention at Zion's, Hooper, Nebraska, 1940

NO.	NAME	FROM SEMINARY	SYNOD	Enter Synod	Ordained	WHERE TO OR WHEREABOUTS IN 1891	Nationality	Language
35	G. W. Simpson		West Pa.	1880	1864	Chaplain U. S. Army at Fort Robinson; dism. to West Pa.		E
36	*H. W. Fricke	Hermansburg Giese at Carthage		1881	1882	Hooper, Nb Founder of German Neb.	G	G.E.
37	*Wm. Rosenstengel		Central Ill.	1881	1879	Albuquerque, N. M.		G.E.
38	G. F. Stelling		Miami	1881	1858	died 1884		G.E.
39	*D. H. Schultz		North Ill.	1881	1875	Dix, Neb.		E.g
40	*M. J. Tjaden		Wartburg	1882	1860	Diller, Nb Founder German Nebraska to Wartburg Synod 1883	G G	G.e G.e
41	O. Kuss		New York & New Jersey	1882				
42	*Conrad Huber		Susquehanna	1882	1877	Traveling Missionary for both Synods Eng and German Nebraska 1886- 1893 died 1922	A	E.G.
43#	*J. N. Lenker # for meaning see footnote at end		Susquehanna	1882	1880	Executive Secretary Board of Church Extension General Synod	A	E.g. Sc.
44	A. B. Schrader	Gettysburg	Allegheny	1882	1882	to Synod in Iowa (ULC) 1889		E.g
45	M. S. Cressman		West Pa.	1882	1877	to Susquehanna 1885	A	E.g
46	*H. Siekmann		Ev. Synod of North A.	1882	1862	Hastings, Nb		
47	*B. F. Pugh		North Ill.	1882	1877	Tekamah, Nb	A	E
48	*J. Gutleben	Chrischona		1882	1882	Home City, Ks to German Nebraska 1891	G	G.e
49	C. H. Stebbins	Roanoke College		1882	not		A	E
50	W. T. Grommisch	Giese at Carthage		1882	1884	to Wartburg Synod Prof at Severinghaus Sem- inary in Chicago	G	G.e
51	*Loyd Knight		Iowa Synod (General)	1883	1845	Yutan, Nb	A	E
52	E. F. Fleiner		Reformed Ch.	1883	1862	to Augsburg Synod -85		G.e
53	*I. N. Augustine		North Indiana	1882	1874	Hastings, Nb	A	E
54	*A. C. Gearhart		Virginia	1883	1879	Franklin, Nb	A	E
55	J. H. Jorgensen	(Danish)	New York & New Jersey	1883	1883		D	D.e
56	M. L. Wilhelm		Wittenberg	1883	1865	to East Ohio 1886	G	G.e

57	A. Martinis		North Ill.	1883	1874	to Congregationalists		E	
58	*F. M. Andreason	(Norwegian Evangelist)		1883	1874	Rapid City, So Dak	Scand	Scand	
59	H. Klockemeyer		German Iowa (now ALC)	1883	1865	stricken from roll 1889	G	G.e	
60	H. A. Saalfeld			1883			G	G	
61	C. Baird		Iowa (General)	1883	1861	to South Ill. 1889	A	E	
62	*Christian Sick	Chrischona		1883	1884	Fontanelle, Nb to German Nebraska -91	G	G	
63	J. Frank	Chrischona		1883	1884	to Synod of New York & New Jersey	G	G	
64	*G. H. Allbright		Central Ill.	1884	1879	Lincoln, Nb	A	E	
65	*F. W. Eyster			1884	1841	Prof at University of Nebraska	A	E	
66	*J. S. Detweiler		Olive Branch	1889	1873	Omaha, Nb	A	E	
67	Julius Kaiser		Wartburg	1884	1883	stricken from roll 1889	G	G	
68	*H. P. Hansen		North Ill.	1884	1881	Denver, Colo	D	Scand	
69	G. W. Spiggle		Virginia	1885		Transf. to Virginia Synod 1885	A	E	
70	*L. L. Lipe		North Ill.	1885	1870	West Point, Nb	A	E	
71*	#Carl J. Starner			1884	1888	Pueblo, Colo	Scand	E Sw	
72	W. H. C. Nielsen	(Licentiate of Nebraska)		1884			Scand	Scand	
73	A. Sandberg	(Licentiate of Nebraska)		1884					
74	*R. Neumaerker	German Universities		1884	1872	to German Nebraska 1891	G	G.e	
75	A. Hagenstein	(Licentiate of Nebraska)		1884					
76*	#C. Thomsen	Chicago Sem.		1884	1884	Laramie, Wyoming	Sw	Swed G	
77	*J. C. Jacoby		North Indiana	1886	1878	Nebraska City, Nb	A	E	
78	*J. G. Griffith		New York & New Jersey	1886	1867	Omaha, Nebr.	A	E	
79	G. H. Schnur, Jr.		Central Ill.	1886	1886	to Synod of Iowa (General) 1889			
80	Adam Stump		West Pa.	1885	1880	to West Pa 1890	A	E	
81	*Schumann			1885	1885	Boheet, Nb	A	E	
82	*O. L. Luschei			1885	1886	Trans. to German Nebr. 91	G	G.e	
						Ohiowa (new congregation)	G	G.e	
						Founder of German Nebr.			
83	Chr. Roos			1886	1886	to Synod of Ill. 1888	G	G.e	
84	*R. W. White	Licentiate of Kans.		1886	1886	Benedict, Nb	A	E	
85	G. F. Stuechlin			1886		to Joint Synod of Ohio 88	G	G	

NO.	NAME	FROM SEMINARY	SYNOD	Enter Synod	Or-dained	WHERE TO OR WHEREABOUTS IN 1891	Nation-ality	Lang-uage
86	Robert Atkins			1886		to North Illinois	A	E
87	*E. J. Hall	from Episcopal Church	(Scandinavian)	1886	1877	McCook, Nb	Nor	E
88	*W. C. McCool			1887	1887	Ponca, Nb	A	E
89	*H. O. Opsal		Maryland	1886	1878	Laramie, Wyoming Denver, Colo.	Sw	Scand E
90	C. L. T. Fischer			1887	1884	to North Carolina 1889	G	E
91	C. J. Beckmann		North Ill.	1887		name stricken from Roll	88Sw	S.E.g
92	*B. Sickel			1887	1860	Rockport, Mo.	G	G.E.
93	*A. Jatho	Breklum & Chicago		1887	1887	Sacramento, Calif. 1889	G	G.e
94	*Karl Krueger	Chrischona		1886	1887	Hooper, Nb	G	G.e
95	*Fr. Schwarz	Breklum Chicago		1887	1887	Greenleaf, Ks Founder of German Nebraska	G	G.e
96	H. C. Fultz	(Licentiate East Pa.)		1887			A	E
97	*Fred Gafert			1887	1880	Grand Island, Neb.	G	G.e
98	*M. Kossick	Chicago	Wartburg	1887	1885	Princeton, Nb. Founder of German Nebraska Synod	G	G.e
99	*Henry Welty Kuhns	(Pioneer Pastor returned from East)		1887	1859	Omaha, Nb	A	E.g
100	*Roernas			1887	1877	Norway, Ks		Scand G
101	J. F. Mueller			1886	1887	to Synod of Iowa 1890		E.G.
102	S. E. Smith		Iowa (General) East Pa.	1887	1878	to Central Penn. 89	A	E
103	G. W. Fraser			1887	1877	to Synod of Ill. 1890	A	E
104	P. Ewald	(Licentiate from Kans.)		1888	1888	to Pittsburgh Synod 1891	G	G.e
105	*M. L. Kunkelmann		Wittenberg	1888	1866	McCook, Nb		E.g
106	*Luther Kuhns (Son of H. W. Kuhns)		Pittsburgh	1888	1885	Omaha, Nb	A	E
107	Howard Stough		North Ill.	1888	1872	to Kansas Synod 89 Prof at Midland		
108	L. Schabinger		New York & New Jersey	1888	1888	St. Joseph, Mo.	G	G.e
109	*J. Hediger	Chrischona Chicago		1888	1890	Pender, Nb Founder of German Nebr.	G	G
110#	*M. J. Waage			1888	1876	Laramie, Wyoming	Scand	
111	*C. A. Fritze			1888	1850	Hastings, Nb	G	G.E.
112	*R. Lee Fleck		Miami	1889	1887	Sidney, Nb	A	E
113	*W. L. Remsberg		North Ill.	1889	1877	Beatrice, Nb	A	E

114	*F. B. Crouse		Central Ill.	1889	1867	David City, Nb		E
115	*Jacob A. Clutz		Maryland	1889	1867	President Midland College		E.g
116	*Gustav F. F. Mueller	Uni in Germany Chicago Sem.		1889	1890	Lanham, Nb		G.e
						Founder of Synod		
117	*E. A. Roglin			1889	1890	Schuyler, Nb		G.e
118	*Otto Roehrig		Wartburg	1889	1889	Langdon, Mo. 1891	G	G.e
						trans to German Nebraska		
119	*Gustav Endrulat	Gossner Chicago Chicago	Wartburg	1888	1890	Marysville, Ks		
						Founder German Nebraska	G	G
120#	*John Hougum			1890	1890	Leadville, Colo.	Scand	Nor e G
121	*L. P. Ludden		Franckean	1890	1879	Lincoln, Nb	A	E
122	D. Sprecher		South Ill.	1890		trans to Ill. Synod	A	E
123	*C. W. Baker		West Pa.	1890	1885	Auburn, Nb	A	E
124	*D. Z. Foulk		West Pa.	1890	1873	Grand Island, Nb	A	E
125	*A. J. Turkle		Central Ill.	1890	1886	Kountze Memorial, Omaha	A	E
126	*J. H. Karpenstein	Chrischona	from Congrega- tional Church	1890	1887	Ponca, Nb	G	G.e
127	*F. W. Buehler	Chicago		1891	1892	Glenvil, Nb	G	G.e
128	*R. W. Petrea		South Ill.	1891	1876	Pawnee City, Nb	A	E
129	*H. Hapemann		Franckean	1891	1888	Dakota City, Nb	A	E
130	*Geo. Diven		Wittenberg	1891	1882	Wilber, Nb	A	E
131	*L. Groh		Minist. of Penn.	1891	1863	Lincoln, Nb	A	E.G.
						Penn. German		
132	*Peter Fasold	Gettysburg		1891				G

The Pastors J. N. Lenker, M. J. Waage, C. Thomsen, C. J. Starner, J. C. Hougum, were granted dismissals, with a view to organizing the Rocky Mountain Synod in 1891.

Wayne Academy—opened 1888; Teachers: W. C. McCool, M. L. Melick, J. F. Mueller, G. W. Fraser. Some served congregations also. All supplied congregations.

Not printed here J. N. Lenkers Statistical Tables of Growth from 1871-1889.

Not printed Tables of Lots purchased or procured through H. W. Kuhns, S. Barnitz and J. N. Lenker.

LISTING OF ALL PASTORS IN THE MIDWEST SYNOD FROM 1890 - 1950

Compiled by A. Lentz

Arranged chronologically in the order in which they came into Synod. Compiled from minutes of Synod. The places they served are also given in chronological consecutive order, since 1890. Throughout this listing Nebraska is the State, wherever the State is not listed. Nebraska will only be indicated when there is a change of states.

No.	Name	From What Seminary	From What Synod	Entered Synod	Ordained	Congregations Served	
1	Julius Wolff Founder of Synod	Gossner	Nebraska	1890	1864	Sterling	d. 1909
2	J. H. Dirks, D.D. Founder of Synod	F. E. Giese Carthage	Nebraska	1890	1877	Febing (Auburn rural)	d. 1926
3	Wm. Thoele Founder of Synod		Nebraska	1890	1870	Carrico, Ridgeley	d. 1891
4	F. Spriegel Founder of Synod	Chrischona	Nebraska	1890	1880	Nehawka (now Louisville), Platte Center	d. 1921
5	Matthaeus Kossick Founder of Synod	Chicago	Nebraska	1890	1885	Ridgeley, Princeton, Stamford, Iowa, El Reno, Okla., Albion, Okla.	d. 1940
6	Friedrich Schwarz	Breklum Chicago	Nebraska	1890	1887	Gothenburg, Greenleaf, Kans., Iowa, N. Schuyler, Traveling Missionary 1899-1900, Joined Missouri Synod 1903	d. 1925
7	G. F. F. Mueller, D.D. Founder	Universities in Germany Chicago	Nebraska	1890	1890	Lanham, Columbus, St. Johns, Russell, Kans., Traveling Missionary, Yutan, Tabitha Home Supt., Columbus	d. 1918
8	Gustav Endrulat Founder	Gossner and Chicago	Nebraska	1890	1890	Marysville, Kans., Glenvil, Nebr., Phillips, Nebr., Spencer, S. Dak., Greenleaf, Kans., Otoe, Nebr.	d. 1911
9	Fr. Kitzki Founder	Chicago	Wartburg	1890	1890	Home, Kans., Emerald, Nb. to Germany; M.D. in Wis. 1899, dropped from roll 1901	
10	Christoph Moessner Founder	Chrischona	Nebraska	1890	1879	Columbus, Lanham, Princeton, Verdon, Northboro, Ia., retired 1916	d. 1917
11	H. W. Fricke Founder	Hermansburg Carthage	Nebraska	1890	1882	Wisner, Hooper, Home, Ks., Iowa, Nb., Madison, Home, Ks., Madison, Nb., retired 1925	d. 1938

12	M. J. Tjaden Founder		Nebraska	1890	1860	Lennox, S. Dak., Diller, Nb., Gothenburg, Lennox, S. Dak.	d. 1902
13	O. L. Luschei	Germany	Nebraska	1890	1886	Wymore, Ohioa, Oketo, Ks., Eagle, Nb., Pender, Gothenburg, Phillips, Humboldt, S. Dak., Platte Center, Nb.	d. 1910
14	J. Bond Founder	Germany	Nebraska	1890	1870	Hanover, Ks., Glasco, Ks.	d. 1904
15	Jacob Hediger Founder	Chrschona Chicago	Nebraska	1890	1890	Wisner, Pender (town), Pender (rural), Edmond, Okla., Perry, Okla., Edmond, Okla.	d. 1932
16	J. Gutleben	Chrschona	Nebraska	1891	1882	Home, Ks. Leigh Nb. Emerald transf. to California Synod.	d. 1923
17	Johannes Dose	Uni. in Germany		1890		Dropped from roll 1891	
18	H. Schumann	Chrschona	Nebraska	1891	1883	Boheet Ohioa, Grand Island, left Synod in 1907	
19	R. Neumaerker, D.D.	Uni. in Germany	Nebraska	1891	1872	Barada, St. Joseph, Mo., Columbus, Nb.	d. 1928
20	Christian Sick	Chrschona	Nebraska	1891	1884	Fontanelle, Sterling, Nb. Retired 1923	d. 1940
21	Otto Roehrig	Chicago	Nebraska	1891	1891	Langdon, Mo., Westboro, Mo. Dismissed to Reformed Church 97	
22	Friedrich Wupper, D.D.	Breklum Chicago	Wartburg	1891	1891	Lennox, S. Dak., Hooper, Nb., President Martin Luther Seminary	d. 1932
23	Max Henning	Chicago		1891	1891	Ohioa, Geneva, Greenleaf, Ks., to Germany 97; Verdon Nb. 98, Fremont, dropped from roll 1902.	
24	Theo Hansen	Breklum Chicago		1891	1891	Wisner; trans. to Ev. Synod of N.A. 1892	
25	Karl Krueger, M.A.	Chrschona	Nebraska	1892	1887	Prof. at Midland College, Atchison Transf. to N.Y. Ministerium 1918	
26	L. Frank	Chrschona	Ev. Synod of N.A.	1892	1886	Ridgeley, Leigh, Traveling Missionary, Hastings, Ponca, Scheduling	d. 1923
27	E. Roglin	Chrschona	Nebraska	1892	1890	Hooper, Howells, Transfer to Nebraska Synod 1895	
28	E. F. A. Hantel		N.Y. & N. Jersey	1892	1875	Schuyler, Transf. to Nebraska 97; back 1901; Geneva, Ret. 1912. Transf. to California Synod	d. 1922
29	F. W. Steffens		Wartburg	1892	1857	Home, Ks., Sutton, Nb.	d. 1901
30	A. Firnhaber	Breklum Chicago		1892	1892	Carrico, Thornburgh, Dismissed to Missouri Synod 1894	
31	W. T. Zuelow			1892	1892	Wymore; Dismissed 1893	

No.	Name	From What Seminary	From What Synod	Entered Synod	Or- dained	Congregations Served	
32	G. F. Diekhoff	Breklum Chicago		1892	1892	Weyerts, Stamford, Lodge Pole, Transf. to Wartburg '96; back 1912; Campbell, El Reno, Okla., Diller, Nb.	d. 1917
33	W. Nitzschke	Breklum Chicago		1892	1892	Stamford, Weyerts, Ponca, Dakota City, Emerson, Sutton, Sterling, Rocky Ford, Colo., Havelock, Nb., retired to California 1929	d. 1914
34	J. H. Karpenstein	Chrischona	Nebraska	1892	1887	Ponca, Schuyler, Wayne, Traveling Missionary, Hastings, to Oregon 1916; transf. to Ohio Synod 1917	
35	Wm. Popcke	Berlin Chicago	Wartburg	1893	1893	Marysville, Ks., Lanham, Nb., Transfer to Wartburg 1896	
36	L. Grauenhorst	Breklum Chicago		1893	1893	Hooper, Shell Creek, Fontanelle, Princeton, Havelock, Martin Luther Church in Lincoln	d. 1928
37	Juergen Hansen	Breklum Chicago		1893	1893	Gothenburg, Hartford, S. Dak., Eagle, and Elmwood, Otoe, Home, Ks., Johnson, Nb., Diller	d. 1926
38	John Braren	Breklum		1893	1894	Turkey Creek, Transf. to N.Y. & New Jersey. Asst. to Pastor Wenner, N.Y.	
39	Carl Gerathewohl	Chrischona Gettysburg		1893	1895	Grand Prairie, Platte Center, Arago, Scribner	d. 1919
40	Oscar Samuel		Independent	1894	1877	Trinidad, Colo.; Transf. to Wartburg 1896	
41	Chr. Thomsen	Chicago	Rocky Mt.	1894	1894	Carrico; Transf. to Wartburg 1896	
42	Fr. Gensichen	Berlin Uni. Prof at Breklum		1894	1884	Barada, Glenvil, Glenvil (rural), Leigh, Ponca, Transf. to Wartburg 1913; back to Pierce, Papillion	d. 1927
43	Carl Schaefer		South America Port Alegre So. Brazil	1894	1885	Arago, Mexico City, Mexico, retired to Germany dropped from Roll 1899	
44	Wm. Harder	Breklum	Pittsburgh	1894	1892	Lennox, S.D., Tea, S.D., Westboro, Mo., Lanham, Nb., Russell, Ks., Doniphan, Nb., Emerald, Johnson, Ohio, retired 1937	

45	Immanuel Duehrkop	Breklum	Canada General Council	1894	1892	Doniphan, Eagle and Elmwood, Hartford, S.D., Sioux Falls, S.D., Emerald, Nb., Ridgeley, Campbell, St. Johns, Auburn	d. 1924
46	M. P. Jensen	Breklum Chicago		1894	1894	Lennox, S.D., Transf. Wartburg '95; back to Wellfleet, Geneva, Curtis (Danish), Princeton, Barada, Garber, Okla., Dismissed to Rocky Mountain Synod 1912	
47	E. Chr. Weber		Missouri Synod	1894	1894	Sterling, Transf. to Canada 1894	
48	J. Chr. Voss	Breklum		1894	1894	Albuquerque, N.M., Phoenix, Ariz., Suth-Nb., to Germany; dismissed 1897	
49	Franz Mueller	Breklum Chicago	Wartburg	1895	1888	Verdon-Barada, Princeton, Eagle and Elmwood, Humboldt, S.D., resigned 1909, moved to Bothel, Washington. Transf. to Pacific Synod 1917	
50	Paul Raschke	Breklum Chicago		1895	1896	Eagle and Elmwood, back to Germany, Spencer, S.D., transf. to Wartburg, back from Wtbg. 1905, Doniphan, Nb., Juniata, Wisner, Pierce, Immanuel, Hastings, Howells, Diller; ret. 1936	d. 1942
51	Wm. Albertsen	Breklum Chicago		1895	1896	Gothenburg	d. 1897
52	Peter Holler	Breklum Chicago		1895	1896	Howells, Schuyler, Missionary to India 1897	
53	W. Kretke		Ev. Synod of N.A.	1895	1892	Geneva, Lanham, Suspended from ministry 1898	
54	Carl Goede	Breklum Chicago		1895	1896	Barada, Bratton, Greenleaf, Ks., Bennington, Nb., Fremont, Traveling Missionary, Glenvil. Ret. 1938	d. 1942
55	Christian Jensen (son of the elder Jensen)	Breklum Chicago		1895	1896	Ames and Agenda, Ks., Clyde, Ks., Transf. to Breklum, Germany 1897	
56	Franz Maurer	Breklum Chicago		1895	1896	Venango dismissed at own request	
57	R. P. Schimmel- pfennig, Ph.D.	German Uni. Breklum Chicago		1896	1897	North Platte, Howells, Doniphan, Russell, Ks., Transf. to Kansas Synod 1904; back from Kansas 1908; Howells, Westboro, Mo.	d. 1920

No.	Name	From What Seminary	From What Synod	Entered Synod	Or- dained	Congregations Served	
58	G. Weibel	Breklum	Wartburg	1897	1892	Howells, Ridgeley, Demitted minist to become Veterinarian 1906	
59	S. Theo. Traubel	Breklum	Texas	1897	1891	Tea, S.D., Howells and Snyder, Nb., Ohioa, Emerson	d. 1921
60	F. Gafert		Nebraska	1897	1880	Grand Island, Lanham, Princeton, left Synod 1905	
61	C. Jaekel		Maryland	1897	1860	Moberly, Mo.; left to Reformed Church 1899	
62	E. Walter, D.D.	Breklum Dubuque, Ia.		1897	1898	Clyde, Ks., Bennington, Nb., Hooper, Papillion, Platte Center, Tabitha Home Supt. 1912-1936. Immanuel Hastings, retired 1948.	
63	B. Huhn	Breklum Dubuque, Ia.		1897		Sutton; not ordained and dropped from roll 1899	
64	O. Winnat	Breklum Chicago		1897	1899	Gothenburg, North Platte, Weyerts, Venango, Falls City, left Synod 1903	
65	Karl Klinger	Chicago		1897	1898	Eden, Hanover, Ks. Ret. 1937	
66	E. Junghaus		Missouri Synod	1897	1897	Weyerts; dismissed upon own request	
67	L. Geick		California	1898	1886	Hayes, Gothenburg, Riverdale, Sutton, Auburn; retir. 1924	d. 1940
68	Lutz Horn	German Uni.	Wartburg	1898	1899	Campbell, Spencer, S.D., Greenleaf, Ks. Transf. to Wartburg Synod 1903	
69	A. Bahr	Breklum Chicago	Wartburg	1898	1899	Clyde Ks., Stamford, Nb., Transf. to Wartburg Synod 1901; back to Bennington, Nb., Pierce, Shattuck, Okla., Garber, Okla., Newkirk, Okla. Transf. to California Synod 1912	
70	J. L. Neve, D.D.	Breklum Kiel Uni.	Wartburg	1898	1888	Prof. at Western in Atchison, Kansas. Transf. to Wartburg Synod 1913. Prof. at Wittenburg	d. 1943
71	Kurt Mueller	Chicago		1898	1898	Sutton and Turkey Creek, Grafton and Geneva, Spencer, S.D., deposed 1902	
72	Fr. Fuerst			1897	1889	Langdon, Mo., Pender, Nb., Left Synod in 1903	
73	J. F. Mueller		Nebraska	1899	1888	Princeton, Fremont	d. 1902
74	Herbert Mueller			1899	1903	Blue Hill, Otoe, transf. to Rocky Mt. Synod 1904	

75	F. Hahn		Canada	1899	1895	Fremont. Dismissed from Synod 1901	
77	J. N. Sauer	Germany		1899		Oakland, Nb. Returned to Germany 1900	
78	Otto Klatt	Breklum Western		1899	1901	Campbell, Ohio, Schuyler, Ponca, d. 1939 Campbell. Ret. 1936	
79	A. Schreiber			1899	1897	Snyder-Howells, Sutton, Eden, 'to Iowa Synod (ALC) 1902	
80	Henry A. Marxen	Western		1900	1901	Enid, Okla., Garber, Okla., Trinidad, Colo.; Transf. to Rocky Mt. Synod 1908	
81	H. Siekmann	Chrischona	Ev. Synod of N.A.	1900	1862	Hastings	d. 1925
82	T. A. Bendrat		Rocky Mt.	1900	1892	Tea, S.D., left Synod 1904	
83	G. H. Brecht	Chrischona	Wartburg	1901	1865	Surprise; ret. to Omaha 1905. Supplied Calhoun, Nb.	d. 1923
84	H. Wellhausen, D.D.	Kiel Uni. Germany	Wartburg	1901	1880	Humboldt, S.D., Howells and Snyder, Nb., Russell, Ks., Norfolk, Nb., Prof. at Martin Luther Seminary. ret. 1924	d. 1926
85	F. W. Gretzler	Rostock Uni. Germany	N.Y. & N.J.	1901	1881	Hildreth	d. 1914
86	H. Braun		Maryland	1901	1897	Blue Hill, transf. to Wartburg Synod 1903	
87	G. A. Neeff, Ph.D.	German Uni.	Nebraska	1901	1892	Yutan; trans. to N.Y. and N.J. 1903	
88	Wm. Kronsbein, Ph.D.	Berlin	Foreign	1901	1896	Ohio, Hastings, left Synod to organ- ize Canada Synod 1910	
89	R. Buechner	Germany	Missionary	1901	1896	Verdon, Blue Hill, transf. to Rocky Mt. Synod 1908	
90	E. Pfeiffer	Breklum Western	Foreign Missionary	1901	1902	Stickney, Ks., Madison, Nb. Traveling Missionary, Princeton, Transf. Ne- braska Synod 1912	
91	Otto Bergfelder	Breklum Western	N.Y. & N.J.	1901	1902	Norfolk, Greenleaf, Ks., Linn, Ks., Dil- ler, Nb., Transf. to Texas 1922, back to Diller, Nb., Leigh, Wakeeney, Ks., Immanuel, Hastings, Nb., So. Hast- ings. Retired 1940	
92	A. Spiekermann	Breklum Western		1901	1902	Rockport, Mo., Princeton, Nb., Bloom- field, Nb.	d. 1927
93	C. A. Mennenoeh	Chicago	Wartburg	1902	1893	Dubuque, Ks., Russell, Ks., Dropped from roll 1906	
94	H. Wiemcken	Germany		1902	1903	Stickney, Ks., Lanham, Nb., Westboro, Mo., Transf. to Calif. Synod 1911	

No.	Name	From What Seminary	From What Synod	Entered Synod	Ordained	Congregations Served
95	Sam Nikolaiski	Breklum Western		1902	1903	Sutton, Venango, left Synod 1904.
96	J. Gutleben, Jr. son of No. 16	Western		1902		Emerald, with his father. Dropped from roll 1907
97	H. Gehring	Breklum		1902	1903	Winside, Princeton, Surprise, Shelby, transf. to Wartburg 1913
98	G. Rapp	Chrischona	Texas	1902	1886	Emerson, left to Texas Synod 1904
99	Martinus Koolen, D.D.	Barmen Western	Foreign Missionary	1903	1900	Hartford, S.D., Ponca, Supt. of Tabitha Home, Friedens Lincoln, Leigh; Transf. to Nebraska Synod 1922, back 1927, to Friedens Lincoln. Retired 1946
100	C. F. Duecker			1903	1890	Stickney, Ks., Johnson, Nb., Traveling Missionary in Oklahoma d. 1910
101	A. Mikkelsen	Breklum Western		1903	1903	Pool Siding, Emerald, Ohiowa, Riverdale, Otoe, Northboro, Ia., Trans. to Manitoba Synod 1924; back 1927 to Martin Luther Church at Lincoln, Johnson, Shell Creek, Northboro, Ia., deposed 1938
102	Max Weicher	Western		1903	1905	Sutton, Dropped from roll 1906
103	Max Donath			1903		So. Auburn, left Synod 1904
104	E. von Nussbaum	German Uni. Western	Kansas	1903	1899	Schuyler and Dry Creek, Transf. to Wartburg 1906, back to Emerson, Eagle and Elmwood, Bennington, Linn, Ks., Doniphan, Nb. d. 1937
105	Paul Bieger	Breklum Chicago	Wartburg	1903	1888	Fontanelle, Yutan, Tea, S.D., retired 1943
106	Ernest Ahrens	German Uni. Breklum		1903	1903	Wisner, Bennington, Campbell, Norfolk, Riverdale and Kearney, Transf. to Wartburg 1922
107	O. Hausmann	Western		1903	1907	Norfolk, Riverdale, Eagle and Elmwood, Hildreth, Grand Island d. 1936
108	Gustav Klatt	Western		1903	1907	Stamford; left to Nebraska Synod, back to Midwest 1916 to Ohiowa, Ponca d. 1939

109	R. Richter	Berlin Brekum Western	Rocky Mt.	1904	1902	Bennington, Transf. to Kansas Synod 1905; back 1908 to Greenleaf, Ks., Lanham, Blue Hill.	d. 1925
110	E. Klotsche, Ph.D.	Leipzig	Foreign Missionary	1904	1900	Tea, S.D., Ridgeley, Leigh, Prof. at Martin Luther Seminary 1913-1920. Prof. at Western 1921-31, Prof. at Maywood 1931. Transf. to Wartburg Synod 1931	d. 1937
111	J. F. Krueger, Ph.D.	Brekum Western		1904	1904	Salem Fremont, Friedens Lincoln, Prof. at Western, 1911-1925; Missionary to China 1925; Transf. to Ohio Synod ULC	
112	C. Martin	Chrischona	Pa. Synod	1904	1904	Sutton, Dubuque, Ks., Ohio, Neb., Norfolk and Stanton	d. 1910
113	Mogens A. Jensen	Brekum Western		1904	1905	Verdon, Glasco, Ks., transf. to Rocky Mt. 1912—back 1929 to Pilger, Howells., Norfolk. Retired 1943.	
114	David Didlaukiis	Berlin I Western		1904	1905	Humboldt, S.D., Johnson, Nb., Blue Hill, Syracuse, trans. to Washington Dist. Synod 1932.	
115	G. Bessler	Brekum Western		1904	1905	Spencer, S.D., Salem, S.D., Columbus, Nb., Madison; inactive 1936	d. 1939
116	C. Freudenreich		Olive Branch	1904	1887	Fort Calhoun, left Synod 1905.	
117	H. Wolpert		Foreign Missionary	1904	1896	Norfolk, Juniata, moved to Meno, Saskatoon, Canada 1908. Dropped from roll 1911	
118	J. N. Marxen	Brekum Western		1906	1906	Shattuck, Okla., Enid, Okla., Transf. to Kansas Synod 1910; back 1915 to Hastings, Nb., Rockport, Mo., Ridgeley, Nb., Russell, Ks., St. Johns Columbus, Blue Hill	
119	F. C. Schuldt, D.D.	Western		1905	1906	Gothenburg, Salem Fremont, Fontanèlle, Hastings, First St. Paul, retir. 1947	
120	Karl Sterzer	Basel		1905	1905	Campbell; left Synod to organize Canada Synod 1910	
121	H. Wegener	Western		1905	1905	Hartford, S.D., transf. to Ohio Synod 1911	
122	August Pott	Brekum Western		1905	1907	Porter Prec. Richardson Co., Nb., Perry, Okla., to Canada 1909, left Synod to organize Canada Synod 1910	

No.	Name	From What Seminary	From What Synod	Entered Synod	Or- dained	Congregations Served
131	Friedrich Rabe, D.D.	Uni. of Goettingen		1906	1892	Schuyler, Wall, S.D., Hartford, S.D., Transf. to Missouri Synod 1909
132	Herman Lenser	Berlin I Springfield, O. Western		1906	1906	El Reno, Okla., Cullman, Ala., Trans. to Calif. Synod; 1912 back to Rocky Ford, Colo., S. Hastings, Wakeeney, Ks., Lipscomb, Tex., retired 1937
133	Wm. Zahlis	Breklum Springfield, O.		1906	1906	Humboldt, S.D. Left Synod 1905 Spencer, S.D., dismissed 1905 Surprise, Arago, Sutton, Lodge Pole, Sutton
134	Friedrich Kasten	Breklum Western		1906	1906	Millberger, Russell Co. Ks., Pierce, Nb., Shattuck, Okla., Pierce, Nb., Follet, Texas. Retired 1937
135	G. H. Michelmann, D.D.	Uni. of Leipzig Breklum	Wartburg	1906	1897	Wisner, Hooper, Russell, Ks., d. 1926
136	Paul von Toerne	Breklum	Wartburg	1906	1897	Humboldt, Nb. and Auburn, Traveling Missionary 1910-1913. Shattuck, Okla.; Supt. of Missions 1917-1932.
123	Fr. Brauchitsch	Breklum	Wartburg	1905	1899	Auburn, Nb. Retired 1948
124	Leonard Hopp	Breklum Chicago		1905	1905	Randolph and Bloomfield, Lincoln St. John, Prof. at Martin Luther Semi- nary. Retired 1936
125	H. Koepf	Berlin		1904		Stickney, Ks., Hoisington, Ks., Home, Ks., Hildreth, Nb., Home, Ks.
126	J. Gensike			1904		
127	John Goemmel	Breklum Western		1906	1906	Rocky Ford, Colo., Juniata, Nb. transf. to Wartburg 1907. Transf. from Calif. Synod 1939 to Wakeeney, Ks. Retired
128	John M. Holzberger.	Breklum Western		1906	1906	1947 German Valley, Blaine Co., Nb., Du- buque, Ks., transf. to Iowa Synod (ALC) 1908
129	Aug. Ollendorf	Breklum Western		1906	1906	Grand Island, Director of Martin Lu- ther Seminary 1925. Retired 1927 d. 1941
130	G. K. Wiencke, D.D.	Berlin Western	Missionary in Persia	1906	1907	Russell, Ks., Eagle and Elmwood, Nb. Transf. to Wartburg 1909

137	John Matthiesen	Breklum Western		1906	1908	Garber, Okla., Pierce, Nb., Hooper. Transf. to Nebraska Synod 1914	
138	G. Wenning		Rocky Mt.	1906	1882	Princeton, Blue Hill, Transf. to Pacific Synod 1910; back from Calif. Synod 1915 to Princeton; Transf. to Texas Synod 1917	
139	C. Wilhelm	Breklum Western		1906	1907	Enid, Okla., Dubuque, Ks.	d. 1913
140	John Fitting	Breklum Western		1906	1907	Diller, Blue Hill, Glasco, Ks., Transf. to Nebraska 1917; Transf. back from Kansas Synod 1921 to Howells, Nb., Spencer, S.D., Transf. Wartburg Syn- od 1926	
141	W. Scheduling	Breklum Western		1906	1907	Brewster, Transf. to Wartburg 1908 back 1916 to Glasco, Ks. Natl. Luth. Council Commissioner to Russia after World War I; Transf. Ohio Synod ULC 1925	
142	Cand. Peter Soerenson	Breklum Western		1906		Supply Hayes Co., Nb. Dropped 1907	
143	O. Saalborn		Wartburg	1906	1885	Tea, S.D.	d. 1911
144	F. Athenstaedt	Berlin		1908	1901	Gothenburg, Emerson. Transf. to Wart- burg 1912	
145	Johann Eichhorn			1908	1909	Hastings, Denver, Colo. Dismissed to Ohio Synod (ALC)	
146	Ernst Spielmann	Breklum Western		1908	1908	Princeton, Campbell, Russell, Ks. (ru- ral), Sugar City, Colo., Lanham, Nb., Shattuck, Okla. and Follet, Texas	d. 1940
147	Rudolf Moehring	Breklum Springfield, O.		1909	1910	Sutton, Wayne and Winside, Otoe, Ellis, Ks., Fontanelle, Nb., Grand Island, Linn, Ks., Glenvil, Nb.; So. Hastings, Wakeeney, Ks.	
148	Rudolf Lentz	Breklum Carthage	Texas	1909	1897	Ohiowa, Ridgeley, Doniphan, Diller (ru- ral), Campbell; left Synod 1918	
149	C. E. Osthoff	Breklum	Iowa (ALC)	1909	1893	Hooper, Emerald, Transf. to N.Y. and N. J. Synod 1914.	
150	F. Wiegman	Chicago Western	Wartburg	1909	1889	Newkirk, Okla., Howells, Nb., Hastings Traveling Missionary 1914-1917	d. 1917
151	J. A. Bahnsen	Breklum Western		1909	1910	Lodge Pole, Ohiowa, Leigh, So. Hast- ings	

No.	Name	From What Seminary	From What Synod	Entered Synod	Or- dained	Congregations Served	
152	H. Pontow	Breklum		1909	1909	Surprise; Transf. to Wartburg 1916	
153	C. Rautenstrauss	Western Breklum		1909	1910	Garber, Okla., Gothenburg, Nb., Cres- ton, Russell, Ks., Hoisington, Ks.	
154	John Schrader, D.D.	Western		1909	1909	Doniphan, Shattuck, Okla., Hooper, Nb., Yutan, Lipscomb, Tex.	
155	Siefke de Freese	Western		1908	1910	Verdon, Transf. to Nebraska Synod	d. 1917
156	Martin Sudergat	Berlin		1910	1910	Enid, Okla., Wisner, Nb.; return to Ger- many before W. War I. Dismissed to German Church in Bernsted, Silesia	
157	Paul Waldschmidt	Breklum Western		1910	1911	Diller, Howells and Snyder, Pender, So. Hastings and Immanuel, Wakeeney, Ks., Sterling, Nb.	d. 1946
158	Julius Huebner, S.T.M.	Breklum Gettysburg		1910	1910	Hartford, S.D., Louisville, Nb., Emerald 1st Hastings, transf. to California 1927 back 1928 Pastor of Martin Luther Seminary Church, Lincoln; Director of Martin Luther Seminary 1928-1932	d. 1932
159	F. Saemann	Western		1911	1911	Diller, Rockport, Mo., Otoe, Neb., Au- burn; transf. to Iowa Synod ALC 1921	
160	H. F. Schmidt	Dubuque, Ia.		1911	1895	Papillion, dismissed to Nebraska Synod 1925	
161	Georg Gersib	Uni. of Bonn Breklum		1911	1912	Auburn, Riverdale, Falls City, Rocky Ford, Colo.; Emerald, Nb., Lipscomb, Texas	d. 1929
162	H. A. Teckhaus, S.T.M.	Breklum Springfield, O.		1911	1911	Hastings, Diller, Wayne, transf. to Ne- braska Synod 1937; back 1940 to Otoe; Transf. to Missouri Synod in Calif. in 1945	
163	Hugo Welchert, Sr.	Breklum Western		1911	1912	Stillwater, Okla., Doniphan, Nb., Shell Creek, Emerson, retired 1943	d. 1944
164	Christian Jensen (identical with No. 55) Director of Brek- lum Seminary, Breklum, Germany	Breklum		1911	1895	Breklum, Germany	d. 1916

165	Paul Schultz	Breklum Springfield		1911	1912	Tea, S.D., Havelock, Nb., Hartford, S.D., demitted the ministry to become Christian Scientist 1922	
166	Walter Fieg	Breklum Gettysburg		1911	1912	Ohioawa, Transf. to Rocky Mt. Synod 1914; back 1917 to Garber, Okla.; transf. to Kansas Synod 1919	
167	E. Wendt	Breklum Western	Wartburg	1913	1913	Dorrance, Ks., So. Hastings, Nb., Scribner, retired 1945	
168	Paul Spehr, Sr.	Breklum Western		1913	1913	Lodge Pole, Linn, Ks., Johnson, Nb., Platte Center, Wisner, dismissed to ALC 1928; back from ALC to Lipscomb, Texas, Hoisington, Ks. Diller (rural) Nb. Retired 1950	
169	Robert Kunzendorf	Berlin Springfield, O.		1913	1913	Garber, Okla., Louisville, Nb., Hooper, Auburn, Emerald	d. 1937
170	Franz Podszus	Breklum Springfield, O.		1913	1913	Enid, Okla., Surprise, Nb., Russell, Ks. (rural), retired 1941	
171	W. Lobsien	Breklum		1912	1913	Grafton, Dorrance, Ks., Linn and Greenleaf, Ks., Diller Nb. (rural), Platte Center, Princeton, Syracuse, dropped from roll 1934. Replaced on the inactive list on roll 1943. Transf. to Pa. Minist. 1944	
172	E. Pett	Dubuque		1913	1900	Falls City, So. Auburn, Schuyler, Spencer, S.D., Glasco, Ks., Blue Hill, Nb., Madison, Hoisington, Ks., Linn., Ks.	d. 1948
173	Otto Klette	Breklum Martin Luther Sem		1913	1914	Riverdale, Eagle and Elmwood, Pender Ponca, transf. to Ill. Synod 1922	
174	H. O. Rhode	Hermansburg Western		1914	1914	Missionary to Liberia, Africa 1914-1919; Louisville, Nb., Hooper, Bloomfield, Darrouzett, Tex.	
175	H. O. Vondran	Martin Luther Erlangen Leipzig		1914		Instructor at Martin Luther Seminary, Supply at Eagle and Elmwood, dropped from roll 1916	
176	Albin Heinz	Western	Kansas	1915	1916	Salem, S.D., transf. to Kansas Synod; back 1923 to Papillion, Gretna, Columbus, Lanham, Syracuse. Transf. to Wartburg Synod 1940	
177	M. Schroeder, Sr., M.A., D.D.	Breklum Western	Kansas	1918	1917	Barada, Ridgeley, Leigh, Bloomfield, Board of American Missions Missionary 1937-1946, Glenvil	

No.	Name	From What Seminary	From What Synod	Entered Synod	Ordained	Congregations Served	
178	Albert Ell		Ev. Synod of N.A.	1916		Stillwater, Okla., left Synod to go to Missouri Synod 1917	
179	F. Restau		Manitoba	1916	1913	Scheding, Nb., Rocky Ford, Colo., Have-lock, Nb. Retired 1934	d. 1935
180	Richard Kuehne, D.D.	Breklum	Wartburg	1916	1896	Frieden's Lincoln, retired 1936	d. 1943
181	Fr. Motzkus		Wisconsin (S. C. Synod)	1916	1909	1st Hastings, Fontanelle, left Synod 1921	
182	Wm. Krauleidiis	Breklum Martin Luther		1916	1916	Riverdale, Perry and Stillwater, Okla., Hoisington, Ks., Pender, Nb.	d. 1937
183	Fred Nolte, D.D.	Western	Kansas	1916	1917	Westboro, Mo.	
184	V. Pietzko	Catholic Convert		1917	1917	Riverdale, Barada, Russell, Ks. (town), Wisner, Princeton, Papillion, Ellis, Ks., Linn, Ks., Red Cloud, Nb., Ohio-owa (rural), So. Hastings, Hastings	
185	M. A. Ritzen, D.D.	Western	Nebraska	1917	1916	Verdon, transf. to Texas Synod 1925, back to become Supt. of Tabitha Home 1936-1941, Fontanelle	
186	Paul Rowoldt, Sr.	Breklum Chicago	Missouri Synod	1917	1897	Lodge Pole, Yutan, So. Hastings, Norfolk, Winside, retired 1936	
187	M. H. Frank, Ph.D.		Kansas	1918		Stillwater, Okla., transf. to Maryland Synod 1918	
188	F. Linnenbuerger			1918	1903	Tea, S.D., demitted ministry 1920 to go into secular business	
189	Alfred O. Urban	Martin Luther		1918	1921	Barada, Schuyler, Larslan, Mont., Auburn St. Peters, transf. to Synod of Northwest 1930	
190	Reinhard Hauptmann	Breklum	Manitoba	1919	1904	Lipscomb, Tex., Kiowa and Follet, Tex., Campbell, Nb., Sugar City and Kendrick, Colo., to Mount Vernon Orphanage, N.Y. 1928; back to Tabitha home	d. 1947
191	A. F. Gillmann		New York	1919	1892	Wisner, Emerson, Rockport, Mo., dismissed to N.Y. Synod 1925	
192	Capt. Gustav F. R. Duehrkop son of No. 45	Martin Luther		1919	1919	Immanuel, Hastings, St. Paul Diller, Zion's Hooper, Johnson, Blue Hill, Hildreth; Army Chaplain 1942	

193	E. C. Hansen, S.T.D. son of No. 37	Martin Luther		1919	1919	Riverdale, Norfolk, Northboro, Ia., Ohio, Johnson, Havelock	
194	A. B. J. Lentz, D.D. son of No. 148	Martin Luther		1919	1919	Surprise, Lanham, Louisville	
195	C. H. Wagner	Breklum	Wartburg	1920	1920	Dorrance, Ks., Lamar, Colo., retired 1945	
196	H. J. Diekhoff son of No. 32	Martin Luther Wittenberg		1920	1920	Doniphan, Princeton, Bird City, Ks., Burlington, Colo., St. Paul's Diller, Nb., Gothenburg, Otoe, Ohio	
197	Johannes Kupfer	Breklum	Wartburg	1921	1897	Pender, retired 1932	d. 1945
198	Wm. Koester	Western	Texas	1921	1919	Pierce, Emerson, Shattuck, Okla., dropped from roll 1930	
199	Karl Vordemann	Kropp	Ohio	1922	1910	Campbell, Stillwater-Perry, Okla., Diller (rural), Lipscomb, Tex., Sterling, Nb. Retired 1949	
200	G. O. Juettner	Kropp	Manitoba	1922	1909	Rocky Ford, Colo., Transf. to Manitoba Synod 1926	
201	Herman Goede, D.D. son of No. 54	Martin Luther		1922	1922	Doniphan, Blue Hill, Trinity Columbus, Frieden's Lincoln	
202	Fred Loeffler		Iowa (ALC)	1923	1913	Lipscomb, Tex., Lodge Pole, Nb., Rocky Ford, Colo., La Junta, Colo., So. Hastings, Nb., Ohio (rural), So. Hastings, Russell, Ks. (rural)	
203	Henry Hinrichs	Martin Luther		1923	1923	Linn, Ks., Home, Ks., deposed 1936	
204	J. O. Krueger		(ALC)	1923	1895	Immanuel Hastings, Barada, So. Hastings, Princeton, Stillwater-Perry, Okla., retired 1936	
205	O. Mordhorst	Berling, Germany		1923	1899	Sutton, Pierce. Taken off roll, back to Germany 1925	
206	Karl Koenig	Martin Luther		1924	1924	Schuyler, Wisner, Yutan	
207	Carl Goede, Jr. son of No. 54	Martin Luther		1924	1924	Glenvil, Burlington, Colo., Doniphan, Nb., Blue Hill, Platte Center, Grand Island, Auburn (rural)	
208	F. Bahr, D.D.	Breklum Chicago	Wartburg	1925	1889	Lamar, Colo., Russell, Ks. (St. Johns), Rocky Ford, Colo., retired 1930	d. 1936
209	Otto W. Heick, A.M., Ph.D.	Breklum Kropp Wittenberg		1925	1925	Prof. at Martin Luther Seminary; Acting President of Martin Luther 1932-1934. Ellis, Ks., trans. to Wartburg Synod 1946	

No.	Name	From What Seminary	From What Synod	Entered Synod	Or- dained	Congregations Served
210	F. Gottschlich	Catholic Convert Germany		1926	1926	So. Hastings, Lipscomb, Tex., left Synod to join Ev. Synod of N.A. 1928
211	Hans Biedenweg	Kropp Maywood		1926	1927	Linn, Ks., Sterling, Nb. Glenvil, Russell, Ks. (rural), Barada, Nb.
212	F. Grossmann	Berlin Gettysburg		1926	1926	Lodge Pole, Nb. Dismissed to Pittsburgh Synod 1927
213	E. A. Beyer, Ph.D.	Breklum Western	New York	1926	1926	Prof. at Midland; dismissed to Iowa Synod (ALC) 1928
214	Kurt Runze	Kropp	ALC	1927	1927	Bennington, Nb., Prof. at Rock Island, Ill. (Augustana Synod), dismissed to Ministerium of Pa. 1936
215	Earnest Thomas	Martin Luther		1927	1927	Gretna and Papillion, St. John's Russell, Ks. d. 1948
216	W. Wuestenberg		Wartburg	1927	1910	Weyerts and Lodge Pole, Barada, dismissed from our Synod 1930
217	Victor Mueller	Martin Luther		1927	1927	Otoe, Barada, Lodge Pole and Chappell, Pender (rural)
218	Wm. Goede son of No. 54	Martin Luther		1927	1927	Inman, Hastings, Fontanelle, left Synod 1932, re-entered 1942 to St. John's Columbus, Ellis, Ks.
219	Jacob Peil	Martin Luther		1927	1927	Gothenburg, Emerald, Blue Hill, resigned from active ministry because of ill health 1942
220	A. Schneck	Martin Luther		1928	1928	So. Hastings, dismissed to Ministerium of Pa. 1929
221	Karl Fuellgrabe	Kropp	Wartburg	1930	1920	Emerald, left Synod 1933 to enter secular business. In ALC Pastor, 1949
222	Alfred Pannbacker	Martin Luther		1930	1930	Hooper-Ridgeley, furlough to study, transf. to New York Synod 1945
223	R. F. Shipwright	Martin Luther		1930	1930	St. John's Lincoln, St. Mark's Pender, demitted 1943 to enter secular business
224	H. J. Goede son of No. 54	Martin Luther		1930	1930	Barada, Bennington, transf. to Nebraska Synod 1938
225	George Herber	Martin Luther		1932	1932	Schuyler, Norfolk, Pierce

226	C. R. Goldenstein	Martin Luther	1931	1931	Lodge Pole, Hanover, Ks., granted leave to enter Army Chaplaincy 1943—returned to Hanover, Ks., Columbus, Nb.
227	Wm. F. Most	Martin Luther	1931	1931	Winside, Wayne, transf. to Nebraska Synod 1943
228	Wm. Strunk	Kropp Maywood Martin Luther	1932	1932	Platte Center, Creston, dismissed to Landeskirche Schleswig - Holstein, Germ. 1938
229	Edwin J. Hirsch	Martin Luther	1933	1933	Linn, Ks., transf. to Texas Synod 1934
230	Henry T. Monnich	Western	1933	1933	Schuyler, Lodge Pole and Chappell, Schuyler, transf. to Nebraska Synod 1946
231	Alfred J. Duis	Martin Luther	1934	1934	Gothenburg, Emerald, Hildreth
232	Lorin J. Wolff, S.T.M. grandson of No. 1	Western Martin Luther Northwestern	1934	1934	Diller, Missionary at Lindy—1942 full time Presidency of Synod 1947
233	Wolfgang Goemmel son of No. 127	Martin Luther	1934	1934	Platte Center, Fontanelle, Lanham, Lodge Pole and Chappell, Schuyler—enter secular calling 1942
234	F. E. Eilers	Martin Luther Maywood	1935	1935	Lanham, transf. to Texas Synod 1937
235	Henry Knaub	M.L.S. Maywood	1935	1935	Home, Ks., Winside, Nb., Bloomfield
236	Fred Bloch, S.T.M.	Western	1935	1924	Field Secretary Midland College; transf. to Northwest Synod 1936, transf. from Kansas Synod to our Synod 1942, Oklahoma City, Okla.
237	Warren C. Churchill	M.L.S. Western	1935	1935	La Junta, Colo., Ohiowa (rural), Nb., Bennington, Ellis, Ks., Creston-Leigh, Nb.
238	Alvin Havekost	Western	1936	1937	Prof. at Midland College; transf. to Kansas Synod 1939—back to our Synod 1947 to 1st St. Paul Hastings, transf. to Rocky Mt. Synod 1949
239	Herbert Pett son of No. 172	Western	1936	1937	Stillwater-Perry, Okla., transf. to Kans. Synod 1943
240	R. Sauberzweig	Kropp Texas	1938	1927	Pender (rural), Diller (rural), Otoe

No.	Name	From What Seminary	From What Synod	Entered Synod	Or- dained	Congregations Served
241	Hugo Welchert, Jr. son of No. 163	M.L.S. Maywood	Germany	1938	1938	St. Paul's Hooper
242	Gustav Wiencke, Jr., S.T.M., Th.D. son of No. 130	Hamma Erlangen		1938	1938	Northboro, Ia., Writer for Parish and Church Board since 1942
243	Paul Kuehner	Buffalo Synod	Texas	1938	1923	Pender (rural), Northboro, Ia., transf. to Nebraska Synod 1949
244	F. W. Korbitz	Concordia	Missouri Synod	1938	1932	Creston, transf. to Wartburg Synod 1939
245	Richard Jobman	M.L.S.	Texas	1940	1940	Creston, Havelock, Norfolk
246	Fred Ollendorf son of No. 139	Maywood		1940	1940	Lindy Mission, Shattuck, Okla., Platte Center, Nb., Northboro, Ia.
247	Otto Oelke	Dubuque		1940	1934	Lanham, transf. to Kansas Synod 1942 Chaplaincy 1943-1946; back from Kansas to our Synod 1947 to Hanover, Ks., transf. to Nebraska Synod 1949
248	Paul Moessner son of No. 10	Hamma		1940	1940	Gretna-Papillion, Zion's Hooper
249	F. Weisenborn	Western	Kansas	1940	1922	Syracuse, St. John's Scribner, transf. to Missouri Synod 1949
250	C. H. Kemper	Western	Nebraska	1941	1927	Gothenburg
251	Wallace Wolff grandson of No. 1	Maywood		1941	1941	Zion's Hooper, Missionary to British Guiana 1944-48, Winside, Nb.
252	Henry Rowoldt son of No. 186	Maywood	Ev. Synod Of N.A.	1941	1941	Ridgeley, Emerson
253	T. Schmunk			1942	1922	Gering, on leave 1949
254	Walter Rowoldt son of No. 186	Maywood		1942	1942	Northboro, Ia., Pender (town)
255	Milton Moore	Western		1942	1942	Platte Center, Ridgeley, transf. to Texas Synod 1948
256	Harvey Bernhardt	Western	Missouri Synod	1942	1937	Linn, Ks., Wisner, Nb.
257	S. K. DeFreese son of No. 155		Nebraska	1943	1942	Wayne
258	E. Moede		Missouri Synod	1943	1920	Hildreth, Gretna

259	Otto Spehr, Jr. son of No. 168	Maywood		1943	1943	Diller (town), Creston, Foreign Mission- ary to Library, Africa 1949
260	J. J. Bahuth	Jerusalem Verein German Mission Bethlehem, Holy Land		1942	1935	Schuyler, Tea, S.D., transf. to ALC 1947
261	Werner Welchert son of No. 163	Maywood		1943	1943	Lanham, Papillion
262	Levon Spath	Western		1945	1945	Foreign Missionary to Argentina, South America
263	Henning B. Pearson	Maywood		1944	1943	Wisner, Wartburg Augustana Academy, Canton, S. D.
264	Edward Amend, Th.D.			1945	1927	Stillwater-Perry, Okla.
265	Thomas Tyachsen		ALC	1945	1909	Darrouzett, Tex., transf. to Kansas Syn- od 1949
266	Richard Syre, S.T.M.	Uni. of Vienna Gettysburg	Pittsburgh	1944	1938	Prof. at Western Seminary, one year sabbatical leave at Bennington, Nb., 1948. Prof. at Western (now Central) Seminary
267	Grant van Boening	Western		1946	1947	Schuyler, transf. to Iowa Synod 1949; back 1950 to Columbus, Nb.
268	George Housewright	Maywood		1946	1947	Assoc. Pastor Oklahoma City, transf. to Illinois Synod 1948 back to our Synod 1949 Ridgeley
269	Ralph Ritzen son of No. 185	Western		1947	1947	Pilger
270	Theo. Moehring son of No. 147	Northwestern		1947	1947	Diller (town), transf. to Kans. Synod 1949
271	Frederick Nolte, Jr. son of No. 183	Western		1947	1947	Emerald
272	Arthur Huneke	Maywood	Wartburg	1947	1936	Lanham
273	Theo. Kuehner		ALC	1947	1915	Tea, S.D.
274	Waldorf Lau	Northwestern	Synod of Northwest Nebraska	1947	1945	Johnson, leave to study 1949
275	Robert Shirck, S.T.M.	Western Mt. Airy		1948	1945	Bennington
276	Norman Schroeder	Maywood		1948	1948	Lodge Pole-Chappell
277	Paul Hansen son of No. 193	Western		1948	1948	Missionary to British Guiana, George- town, S. A.

No.	Name	From What Seminary	From What Synod	Entered Or- Synod dained		Congregations Served
278	Erich Petersen		Nebraska	1948	1931	Niobrara-Lindy
279	Herman Joens	Western	Nebraska	1948	1929	St. John's Scribner
280	Theo. Althof	Maywood	Pittsburgh	1949	1936	St. John's Russell, Ks.
281	Edwin P. Bastian	Western		1949	1949	Inman, Hastings, Johnson
282	Alden C. Baughman		Northwest	1949	1921	Prof. at Midland College
283	Martin Schroeder, Jr. son of No. 177	Western		1949	1949	Grand Island
284	P. O. Anderson	Western	Nebraska	1949	1945	Schuyler
285	Paul DeFreese son of No. 155	Western	Nebraska	1950	1943	1st St. Paul's Hastings
286	F. Freytag	Maywood	Wartburg	1950	1928	Trinity, Russell, Kans.
287	Henry Trawny	Saskatoon	West Canada Synod	1950	1938	Sterling, Nebr.
288	Earl Heuser	Western		1950	1950	Hanover, Kans.

(M.L.S. abbreviation for Martin Luther Seminary)



1948 Convention in Ellis, Kansas

ROSTER OF CONGREGATION OF THE MIDWEST SYNOD, 1890-1950

compiled from the Synodical Minutes by A. B. Lentz.

Being a tabulation of congregations in connection with our Synod, supporting its benevolences and listed on its Statistical Parochial Reports. The connection was either through the pastors or by direct affiliation. When the Synod was organized some pastors simply brought their delegates—who voted and acted as delegates for their congregations—even though their congregations had not taken any formal action to ask for dismissal from the parent Synod nor had they taken any formal action to ask for affiliation with Synod. As the organisation tightened up its rules some of these dropped out; some affiliated later; some much later. To indicate those congregations who affiliated in the regular, orderly way, by dismissal from the parent Synod and reception into Synod, or in the case of free congregations simply by application for reception and reception, the last column will indicate the order in which congregations entered into Synod. Thus No. 19, St. John's at Marysville, Kansas, is the second congregation to enter in the orderly formal way—hence in this last column it is listed as 2. If State is not given it is Nebraska. Listed in order in which they appear in Minutes.

No.	Name	Place	Organized When	Org. by Whom	Continuity	Affiliate with Synod	Order
1	St. John's	Sterling	1883	Groenmiller Dirks	still a member of Synod	1894	20
2	St. John's	Auburn (rural) (Febing)	1866	Groenmiller	Sent deleg. first few years. still connected with Synod; but independent	1896	34
3	St. John's	Ridgeley	1874	Wihswaesser		1896	35
4	St. Luke's	Otoe (formerly Nehawka)	1869	Peschau	to A.L.C. in 1926	1937	126
5	Christ	Louisville (formerly St. Paul's, Nehawka)	1879	Spriegel	still member (organized into congreg. 1890)		
6	St. Paul's	Princeton	1881	J. F. Kuhlmann	independent until it dis- banded in 1936		
7	St. John's	Greenleaf, Ks.	reorg. 1887 1876	Groenmiller	merged with Linn, Ks. con- gregation 1921. Gave Synod Cemetery.	1900	56
8	St. John's	Lanham	1885	Groenmiller	still with Synod	1936	125
9	Frieden's	Home, Ks.	1885	Groenmiller	still with Synod, but still in- dependent.		
10	Emmanuel's	Oketo, Ks.	1869	Bathe	Not listed after 1900 to ALC.		
11	St. John's	Columbus (Shell Creek)	1881	Chr. Moessner	(sent delegate 1890 to Lan- ham convention)	1892	5
12	Zion's	Gothenburg	1882 reorg. 1887	F. Schwarz	still with Synod	1896	36

13	St. Peter's	Pender (rural)	1887	H. W. Fricke	sent delegate 1891 still with Synod	1892	13
14	St. Paul's	Hooper, Nb.	1866	J. Kuhlmann	still with Synod, sent dele- gates 1890-93	1893	16
15	St. Paul's	Leigh (Boheet)? Sherman Tps. Platte Co.	1881	Ch. Moessner	still with Synod	1890	3
16	Bethlehem's	Leigh (Dry Creek) Platte and Colfax Co.	1889	H. Schumann	no longer listed 1919 disbanded 1922	1890	1
17	St. Paul's	Linn, Ks.	1888		still a member	1916	99
18	St. Paul's	Diller	1889	Groenmiller	still with Synod	1935	124
19	St. John's	Marysville, Ks.	1869	Bathe	disbanded 1895	1890	2
20	St. Peter's	Barada (Falls City, Nb.)	1868	Groenmiller Nagel	sent delegate 1892, left Syn- od 1906; returned 1906; still with Synod	1894	19
21	Zion's	Hanover, Ks.	1874	By members Groenmiller	still with Synod	1919	105
22	Salem's	Fontanelle, Nb.	1860	H. W. Kuhns	still with Synod	1892	6
23	St. John's	Ohiowa (north—now in town)	1880	Broduehrer	still with Synod	1892	4
24	St. John's	Ohiowa (south of town)	1887		still with Synod	1895	24
25	St. Peter's	Langdon, Mo.	1876	Groenmiller	independent, went to Kan- sas Synod 1925	1898	44
26	St. Matthew's	Spencer, S.D.	1897		Transf. to Northwest Synod 1927	1898	43
27	Emmanuel's	Lennox, S.D.	1882	Tjaden	left Synod 1896 returned 1898	1895 1898	25 45
28	St. Paul's	Boheet (Leigh?) must be same as number 15			not listed after 1924 This St. Paul's is listed as affiliating	1892	8
29	St. John's	Carrico, Hayes Co.	1887	Wm. Thoele	(not listed after 1919)	1892	7
30	St. Mary's later St. Mark's	Verdon	1883	Grommisch	transf. to Nebraska 1920	1892	9
31	Zion's	Hayes Co., Nb.			no longer listed after 1919	1892	10
32	St. John's	Schuyler	1889	Ch. Moessner	still with Synod, sent dele- gate 1893, independent until 1942	1942	136
33	Zion's	Emerald (Lincoln)	1884	Heiner	still with Synod (independ- ent)		
34	Trinity	Stamford	1887	Ewald	no longer listed after 1919		
35	Salem's	Hooper (Logan Creek)			no longer listed 1919.	1896	37
36	St. Peter's	Wisner	1891	Chr. Moessner	merged with Christ in Wis- ner; 1948. still in connection independent	1892	11

No.	Name	Place	Organized When	Org. by Whom	Continuity	Affiliate with Synod	Order
37	St. John's	Weyerts (Lodge Pole?)			still with Synod	1892	11
38	Trinity	Eagle, Nb.	1892	Groh	no longer listed in 1919. independent.		
39	St. John's	Glenvil (town)	1887	Schwarz	no longer listed 1919		
40	Salem's	Ponca, Dixon Co.	1882		not listed since 1938	1906	73
41	St. John's	Westboro, Mo.	1886	Buechsenstein Groenmiller	still affiliated	1893	15
42	Zion's	Hooper	1890		still with Synod	1892	12
43	Trinity	Thornburg, Hayes Co.	1893	Firnhaber	no longer listed 1919	1893	14
44	St. John's	Turkey Creek, Fillmore Co.	1893	J. Braren	transf. to Nebraska Synod, no longer listed 1919	1894	21
45	St. John's	Franklin	1893	Nitzschke	no longer listed 1919	1895	26
46	St. Peter's	Howells, Colfax Co.			sent delegate 1893, merged with St. Peter's Pilger 1947		
47	St. John's	Vacoma (Fontanelle)	1893	Sick	transf. to Nebraska 1934	1893	18
48	St. John's	Dakota City, Nb.	1897		not listed after 1939	1897	41
49	St. John's	McElroy, Atchison Co. Ks. and Richardson Co., Nb.	1869	Groenmiller	from Nebr. 1893	1893	17
50	Zion's	St. Joseph, Mo.	1870		not listed after 1919	1894	23
51	Salem's	Humphrey			not listed after 1919		
52	St. Paul's now Messiah	Grand Island	1883	Siekmann J. L. Lenker	Hastings, Nebr. still with Synod	1897	42
53	First Lutheran	Falls City	1876	Schaefer Groenmiller	no longer listed 1919		
54	Zion's	Grafton	1900	Kurt Mueller	not listed after 1907	1900	57
55	St. John's						
55	St. Matthew's	Pleasant Valley	1890		still with Synod	1908	79
56	St. Paul's	Lancaster, Ks.	1895	Schwarz	to Kansas Synod 1925	1895	29
57	later St. John's St. Mark's	Pender	1899	K. Krueger Fuerst	still connected, declared themesvles independent sometime after 1900	1894	2
58	Trinity	Ridgeley (Pebble Creek)			not listed after 1919		
59	Trinity	Lennox, S.D.			not listed after 1919		
60	Zion's	Hartford, S.D.			not listed after 1919		

61	Christ's	Hartford, S.D.			left Synod 1912		
62	St. Paul's	In Columbus, Nb.	1894	G. F. Mueller	not listed after 1919		
63	Zion's	Clyde, Ks., Cloud Co.	1895	Jensen Schwarz	not listed after 1919		
64	St. Paul's now Our Redeemer	Wayne	1889		still with Synod	1933	123
65	St. Peter's	Bismarck Tps., Cuming Co.				1895	31
66	Zion's	Julesburg, Colo.	1895	Nitzschke	not listed after 1905		
67	Zion's	Trinidad, Colo.			left Synod 1904	1895	30
68	St. Peter's	Near Fremont, Maple Tps.	1895	Sick	not listed after 1919		
69	Zion's	Near North Platte, Nowell Prec.	1895	Fr. Maurer	not listed after 1919	1895	32
70	St. John's	Arago (with Barada)	1876		disbanded 1950		
71	St. John's	Farago (with Barada)			not listed after 1919		
72	St. Paul's	Greenleaf (4 mi. from Washington, Ks.)	1879	Groenmiller	not listed after 1919		
73	Zion's	Platte Center	1877		independent, still with Synod		
74	St. Paul's	Oakland, now Uehling	1879		still with Synod	1899	55
75	St. Paul's	Albuquerque, N.M.			not listed after 1896		
76	St. John's	Gothenburg, Nb.			not listed after 1896 to ALC 1896		
77	Trinity	Tea, S.D.	1889		still with Synod	1896	38
78	Zion's	Belen, N.M.			not listed after 1896		
79	Zion's	Agenda, Ks., with Clyde, Ks.	1895	Jensen and Schwarz	not listed after 1919	1896	39
80	Ebenezer	Agenda, Ks., with Clyde, Ks.	1895	Jensen and Schwarz	not listed after 1919	1896	40
81	German Luth.	Sawyer, Nb. (Fillmore Co.)	1896	Kretke	not listed after 1919		
82	Immanuel	In Geneva, Nb.	1899	Luschei	not listed after 1908	1899	54
83	St. Paul's	Near Grand Island Doniphan, Nb.	1894	I. Duehrkop	disbanded in 1941	1895	33
84	St. Paul's	Bratton (Eden) Porter Pre.	1896	C. Goede	dism. to ALC 1908	1897	43
85	Christ	Platte Center	1897	Gerathewohl	not listed after 1919		
86	Zion's	Wellfleet (with North Platte)	1896		not listed after 1919		
87	St. Mark's later Trinity	Venango, Perkins Co.	1898	Fr. Maurer	not listed after 1919	1898	46
88	Peace	Elmwood, Cass Co.	1892	Groh	transf. to Nebraska 1917	1898	47
89	Christ	Campbell	1897	F. W. Fricke	disbanded 1941	1898	48

No.	Name	Place	Organized When	Org. by Whom	Continuity	Affiliate with Synod	192 Or- der
90	St. John's	Bennington	1898	Graefe E. Walter	still connected	1898	49
91	Salem's	Fremont	1898 1902	Grauenhorst Reorganized	to Nebraska 1920	1902	
92	Immanuel's	Snyder	1899	Grauenhorst	transf. to Nebraska 1936	1899	51
93	St. John's	Neu Kirchhain, Dixon Co.	1885		not listed after 1919	1899	52
94	St. Peter's	Surprise	1899	Karpenstein	disbanded 1921	1899	53
95	Ebenezer Danish	Curtis Fox Creek, Lincoln Co.	1898	M. P. Jensen	not listed after 1910		
96	St. Paul's	Humboldt, S.D.	1899	J. Hansen	went over to ALC 1910	1899	58
97	First German Lutheran	Rockport, Mo.	1900	F. Schwarz	went over to Kansas Synod 1925		
98	Zion's	Pauline, Adams Co.	1899	Gensichen	not listed after 1919		
99	St. John's	McCool Junction (with Sutton)			not listed after 1919		
100	St. Paul's	Blue Hill	1898		still with Synod	1900	54
101	St. Paul's (first)	Hastings (north)	1878	H. Siekman	still with Synod	1900	60
102	Immanuel's	Sappa	1899	A. Bahr	not listed after 1910		
103	Trinity	In Howells	1900	Karpenstein	disbanded 1942	1900	61
104	St. John's	Russell, Ks.	1900	G. F. Mueller	still with Synod	1901	62
105	St. John's	Yutan, Nb.	1901		still with Synod	1901	63
106	Trinity	Russell (rural) Ks.	1900	E. Pfeiffer	still with Synod, independ- ent		
107	Zion's now St. Peter's	Creston, Nb.	1900 1909	Schimmelpfennig Reorganized	still with Synod	1942	131
108	St. John's	Otoe (formerly Berlin)	1900	Herbert Mueller	still with Synod	1913	91
109	St. Matthew's moved into Hastings	Ayr, Tps., Hastings Moved into Hastings	1900 1905	Gensichen	not listed 1919		
110	Immanuel's	Stickney, Barton Co. Ks.	1900	G. F. F. Mueller	not listed 1919		
111	St. Paul's Preaching Place	Wyoming, Nb. to Otoe	1901	Herbert Mueller	not listed 1919		
112	St. Peter's and St. Paul's	Hildreth, Nb. Hildreth merged 1947	1900		from Missouri Synod, still with Synod	1947	137
113	Immanuel's	In Madison	1901	G. F. F. Mueller	still with Synod	1902	64
114	Immanuel	Dubuque, Ks.	1879		not listed 1919		

115	Immanuel	Garber, Okla.	1902	G. F. F. Mueller	not listed 1919	1904	66
116	St. Paul's	Northboro, Ia. Farragut	1902	J. Dirks	still with Synod, independent		
117	Trinity	Winside, Nb.	1901	Karpenstein	still with Synod	1940	128
118	Zion's	Bassett, Rock Co.	1902	G. F. F. Mueller	not listed 1919		
119	St. John's	Gladdy, Okla.	1902	G. F. F. Mueller	not listed after 1902		
120	Martin Luther	West Benton Prec. Nemaha Co., Nb.	1902	Dirks	not listed 1919		
121	St. John's	Norfolk	1902	E. Pfeiffer	still with Synod	1902	65
122	Immanuel	Dorrance, Ks.	1902	Mennenoeh	not listed after 1928		
123	St. Peter's	Pilger, Nb.	1903	G. F. F. Mueller	still with Synod	1929	171
124	Christ	Pierce	1903	G. F. F. Mueller	still with Synod	1906	76
125	Peace	Clayton, S.D. Hutchinson Co.	1903	I. Duehrkop	not listed 1919		
126	St. Paul's	Stamford, Nb.	1903	O. Klatt	not listed 1919		
127	Peace	In Malcolm, Nb.			not listed 1919		
128	St. Paul's	Emerson	1886		still with Synod	1940	129
129	St. Paul's	Humboldt, S.D.	1903		not listed 1919		
130	Immanuel's	Pender, Nb.	1902	G. F. F. Mueller	not listed 1919		
131	St. John's	Scribner (rural)	1903		still with Synod, independent		
132	St. John's	Hoisington, Ks.	1904	C. Duecker	still with Synod	1924	115
133	Immanuel	Monument, Ks.	1924	Reorg. G. K. Wiencke			
134	St. John's	St. Edward, Nb.	1903	R. Schimmelpfennig	not listed 1919		
135	St. John's	Sioux Falls, S.D.	1904	G. Goede	not listed 1919	1904	67
136	St. John's	Belgrade, Nb.	1904	G. Goede	disbanded 1905	1904	68
137	Trinity	Fort Calhoun	1904	G. Goede	not listed 1919	1904	69
138	St. John's	Scheding Brewster	1904	H. Schumann	not listed 1919	1904	70
139	Frieden's	Russell, Ks., R.	1904		left Synod 1922	1916	100
139	Peace	Orleans, Nb.	1904	B. R. Huhn	independent		
140	St. Paul's	Glasco, Ks.	1904	G. Klatt	disbanded 1947		
					not listed 1919		
					transf. to Kansas Synod	1906	74
					1927		
141	St. John's	Harrisburg, S.D.	1904		not listed after 1924	1904	71
142	Christ	Shattuck, Okla.	1905		not listed after 1945	1905	72
143	St. Paul's	Rocky Ford, Colo.	1916	Reorg. by G. K. Wiencke	not listed after 1943	1911	81

No.	Name	Place	Organized When	Org. by Whom	Continuity	Affiliate with Synod	Order
144	Our Redeemer	El Reno, Okla.	1906		not listed in 1919		
145	St. Matthew's	Johnson, Nb.	1905	Dirks	still in councetion, inde- pendent		
146	Christ	Salem, S.D.	1906	Bessler	transf. to Synod of North- west 1929	1915	96
147	St. John's	In Leigh, Nb.	1906	Gensichen	reorg. 1919, transf. to Ne- braska Synod 1922	1919	106
148	Immanuel's	Hastings (rural)	1906	C. Goede	still with Synod	1906	75
149	Trinity	Osmund, Nb.	1906	A. Bahr	not listed in 1919		
	Preaching Place	Place with Pierce					
150	Christ	Riverdale	1906		not listed in 1919	1912	90
151	St. Peter's	Kearney, Nb.	1916	Wiencke	reorg. by E. C. Hansen	1919	107
	later St. Paul's				not listed after 1923		
152	German Ev.	Columbus	1906		reorg. by A. Heinz	1930	122
	Protestant Church				with Synod		
	now Trinity						
153	St. John's	Edmond, Okla.	1906		not listed after 1926	1918	104
154	St. Paul's (south)	Hastings, Nb.	1906		still with Synod	1913	92
155	Frieden's	Lincoln, Nb.	1907	E. Pfeiffer	still with Synod	1907	77
156	Zion's	Perry, Okla.	1907		still with Synod	1907	78
157	St. Peter's	Clarks, Nb.	1907	E. Pfeiffer	not listed after 1925	1916	101
158	Frieden's	Papillion	1908	E. Pfeiffer	still with Synod	1908	86
159	St. Paul's	Union City, Okla.	1908	M. Kossick	not listed 1919		
160	St. Paul's	Hunter, Okla.	1908	C. Duecker	not listed 1919		
161	St. John's	Mareno, Okla.	1908	C. Duecker	not listed after 1919	1915	97
162	Trinity	Newkirk, Okla.	1908	E. Pfeiffer	not listed 1919		
163	St. John's	Shelby, Nb.	1908	O. Samuel	not listed 1919		
164	Wartburg	Enid, Okla.	1908	C. Duecker	not listed 1919		
165	Zion's (rural)	Diller, Nb.	1910	W. Harder	still with Synod	1941	135
166	St. Peter's	So. Auburn	1906		disbanded; not listed after 1932	1910	81
167	Resurrection	Gretna	1910	E. Walter	transf. to Nebraska Synod 1921, back to us 1923. Still with Synod	1910	82
168	St. Paul's	Russell, Ks.	1910	Wellhausen	not listed after 1916	1910	83
169	St. John's	Spring Creek, Okla. (near Edmond)	1911	G. K. Wiencke	not listed after 1916	1911	84

170	Frieden's	Stillwater, Okla.	1911	G. K. Wiencke	still with Synod	1911	85
171	St. Paul's (cf. No. 143)	Rocky Ford, Colo.	1911	Reorg. by Wiencke	trans. to Wisconsin Synod 1935; back to us 1938, dis- banded; not listed after 1943	1906 1911	86
172	Frieden's	Kiowa, Texas Lipscomb Co.	1911	G. K. Wiencke	not listed after 1924	1911	87
173	St. Paul's	Crab Orchard, Nb.	1911	Sick	disbanded 1921		
174	Frieden's (Zoar now Lutheran)	Lincoln (Havelock)			transf. from Nebraska Syn- od 1911; reorg. 1916, still with Synod	1911	88
175	St. Paul's	Orchard, Antelope Co.	1911	Wiencke	not listed 1920	1911	89
176	Our Redeemer	Oakley, Ks.	1913	Wiencke	not listed after 1924	1913	93
177	Trinity	Dalton, Nb.	1912	P. O. Spehr	transf. to Nebraska 1931	1913	94
178	Trinity now St. Mark's	Bloomfield, Nb.	1906		still with Synod	1927	120
179	St. Peter's	Sugar City, Colo.	1914	L. Hopp	not listed after 1929	1913	95
180	St. John's	Lipscomb, Texas	1914	G. K. Wiencke	still with Synod	1915	98
181	St. John's	Lincoln, Nb.	1913	J. Schrader	disbanded 1949	1916	102
182	St. John's	Chapman, Nb.	1916		not listed 1919	1916	103
183	Luth. Church	Cairo, Nb.	1916		not listed 1919		
184	St. Paul's	Fairbury	1917		no longer listed 1919, reorg. 1933, discontinued 1941	1939	127
185	St. Paul's	Follett, Tex. now Darrouzett	1917	R. Hauptmann	still with Synod	1919	108
186	St. Luke's	Stanton, Nb.	1905		still with Synod	1940	129
187	First Luth.	Syracuse	1881		from A.L.C. 1921, still with Synod	1922	110
188	Immanuel's	Lodge Pole	1920		still with Synod	1921	109
189	Zion's	Kendrick, Colo.	1921	G. K. Wiencke	not listed after 1932	1922	111
190	Zion's	Near Wakeeney, Ks.	1905		still with Synod	1923	112
191	Grace Lutheran English	Bird City, Ks.	1923	G. K. Wiencke	not listed after 1928	1923	113
192	St. Paul's	McDonald, Ks.	1924		not listed after 1928	1924	116
193	St. Paul's	East La Junta, Colo.	1916		not listed 1931	1923	114
194	St. Paul's	Lamar, Colo.	1925	G. K. Wiencke	dropped from roll 1945	1925	116
195	St. Paul's	Burlington, Colo.	1924	G. K. Wiencke	transf. to Rocky Mt. Synod 1929	1925	117
196	Martin Luther Seminary Church	Lincoln, Nb.	1925	Grauenhorst	discontinued 1929	1925	118

No.	Name	Place	When Organized	Whom Org. by	Continuity	Affiliate	
						Synod with	der Or-
197	Christ	Ellis, Ks.	1907		from A.L.C. still with Synod	1926	119
198	Grace Lutheran	Chappell, Nb.	1941	W. Goemmel	still with Synod	1942	
199	Christ	Wisner	1887		still with Synod	1941	130
200	Zion's	Gering	1931		went to Evangelical Synod 1949	1942	134
201	First Lutheran	Oklahoma City, Okla.	1902		from Kansas Synod still with our Synod	1942 1942	132
202	Good Shepherd	Lindy, Nb.	1942	Mr. Schroeder	still with Synod	1942	133
203	Ev. Luth. Church	Niobrara			from S. Dak. District Luth. Church	Ev. 1948	138



1938 Convention in Hastings, Nebraska

CONVENTIONS AND

(All Officers were pastors unless otherwise indicated.)

No.	Date	Year	Place	President
1	July 24-25	1890	Sterling, Nebr. (organization)	Julius Wolff
2	Sept. 24-29	1890	Lanham, Nebr.	Chr. Moessner
3	July 21-22	1891	Febing, Nebr. (Special)	Chr. Moessner
4	Sept. 15-19	1891	Hooper, Nebr. (St. Paul's)	Chr. Moessner
5	Oct. 5-9	1892	Verdon, Nebr.	R. Neumaerker
6	Sept. 20-24	1893	Schuyler, Nebr.	R. Neumaerker
7	Sept. 12-16	1894	Greenleaf, Kansas	R. Neumaerker
8	Sept. 25-29	1895	Hooper, Nebr. (Zion's)	R. Neumaerker
9	Sept. 16-20	1896	Fontanelle, Nebr.	R. Neumaerker
10	Sept. 8-12	1897	Ohiowa, Nebr.	R. Neumaerker
11	Sept. 21-25	1898	St. Joseph, Mo.	R. Neumaerker
12	Sept. 20-24	1899	Hooper, St. Paul's	J. H. Dirks
13	Sept. 5-9	1900	Glenvil, Nebr.	J. H. Dirks
14	Sept. 24-28	1901	Westboro, Mo.	J. H. Dirks
15	Sept. 10-14	1902	Greenleaf, Kans.	J. H. Dirks
16	Sept. 2-6	1903	Hanover, Kans.	J. H. Dirks
17	Sept. 21-25	1904	Fremont, Nebr.	J. H. Dirks
18	Sept. 13-17	1905	Yutan, Nebr.	G. F. Mueller
19	Sept. 19-23	1906	Wisner, Nebr. (Christ)	G. F. Mueller
20	Sept. 18-22	1907	Bloomfield, Nebr.	G. F. Mueller
21	Sept. 9-13	1908	Glenvil, Nebr.	G. F. Mueller
22	Oct. 5-10	1909	Lincoln (Frieden's)	Fr. Wupper
23	Oct. 12-16	1910	Russell, Kans. (St. John's)	Fr. Wupper
24	Oct. 4-8	1911	Hooper (Zion's)	Fr. Wupper
25	Sept. 25-29	1912	Wisner (Christ)	Fr. Wupper
26	Sept. 16-21	1913	Lincoln (Frieden's)	Fr. Wupper
27	Sept. 2-6	1914	Lanham	J. H. Dirks
28	Sept. 29-Oct. 3	1915	Grand Island	G. H. Michelmann
29	Sept. 13-17	1916	Hastings, Nebr. (St. Paul's So.)	G. H. Michelmann
30	Sept. 12-16	1917	Hastings (First St. Paul's)	G. H. Michelmann
31	Sept. 14-17	1918	Leigh (rural)	G. H. Michelmann
32	Sept. 10-15	1919	Otoe	G. H. Michelmann
33	Sept. 15-19	1920	Ohiowa (South)	G. H. Michelmann
34	Sept. 14-18	1921	Yutan	G. H. Michelmann
35	Sept. 13-17	1922	Lanham	G. H. Michelmann
36	Sept. 25-30	1923	Columbus (St. John's) (Shell Creek)	C. Goede
37	Oct. 2-5	1924	Lincoln, Nebr. (Grand Hotel)	C. Goede
38	Sept. 9-13	1925	Hanover, Kans.	C. Goede
39	Sept. 22-26	1926	Hooper (St. Paul's)	C. Goede
40	Sept. 21-25	1927	Lincoln (Martin Luther) (Seminary Church)	C. Goede
41	Sept. 19-25	1928	Hastings (First St. Paul's)	F. C. Schuldtt
42	June 12-16	1929	Columbus (Trinity)	F. C. Schuldtt
43	May 21-25	1930	Fontanelle	F. C. Schuldtt
44	June 3-7	1931	Russell, Kans. (St. John's)	F. C. Schuldtt

OFFICERS OF SYNOD 1890-1950

Compiled by A. B. Lentz

Vice-president	Secretary	Treasurer	Statistician & Historian	No.
	J. H. Dirks	Mr. G. Wehmer, (Layman)		1
	J. H. Dirks	Sterling, Nebr. Mr. D. Wessel, (Layman)		2
		Hooper, Nebr.		
	J. H. Dirks	Mr. D. Wessel		3
	J. H. Dirks	Mr. D. Wessel		4
	J. H. Dirks	Mr. D. Wessel		5
	J. H. Dirks	Mr. D. Wessel	Fr. Schwarz	6
	J. H. Dirks	Mr. D. Wessel	Fr. Schwarz	7
	F. Schwarz	Mr. D. Wessel	Fr. Gensichen	8
	F. Schwarz	Mr. D. Wessel	Fr. Gensichen	9
	G. F. F. Mueller	Mr. D. Wessel	Fr. Gensichen	10
	G. F. F. Mueller	Mr. D. Wessel	Fr. Gensichen	11
G. F. Mueller	Fr. Wupper	J. H. Karpenstein (Pastor)	Fr. Gensichen	12
G. F. Mueller	Fr. Wupper	H. Siekmann	Fr. Gensichen	13
G. F. Mueller	Fr. Wupper	H. Siekmann	Fr. Gensichen	14
G. F. Mueller	Fr. Wupper	H. Siekmann	Fr. Gensichen	15
G. F. Mueller	Fr. Wupper	H. Siekmann	Fr. Gensichen	16
G. F. Mueller	J. H. Karpenstein	H. Siekmann	Fr. Gensichen	17
	K. Klinger	L. Grauenhorst	Fr. Gensichen	18
	C. Goede	L. Grauenhorst	Fr. Gensichen	19
	C. Goede	L. Grauenhorst	Fr. Gensichen	20
	C. Goede	L. Grauenhorst	Fr. Gensichen	21
	C. Goede	L. Grauenhorst	Fr. Gensichen	22
	C. Goede	L. Grauenhorst	Fr. Gensichen	23
	C. Goede	L. Grauenhorst	Fr. Rabe	24
C. Goede	E. Klotsche	L. Grauenhorst	Fr. Rabe	25
C. Goede	E. Klotsche	J. H. Karpenstein	Fr. Rabe	26
G. F. Michelmann	M. Koolen	L. Grauenhorst	R. Schimmel pfennig	27
R. Neumaerker	M. Koolen	L. Grauenhorst	Fr. Rabe	28
R. Neumaerker	M. Koolen	K. Klinger	Fr. Rabe	29
R. Neumaerker	S. Th. Traubel	K. Klinger	Fr. Rabe	30
R. Neumaerker	S. Th. Traubel	K. Klinger	Fr. Rabe	31
R. Neumaerker	S. Th. Traubel	K. Klinger	Fr. Rabe	32
R. Neumaerker	C. Goede	L. Hopp	Fr. Rabe	33
R. Neumaerker	C. Goede	L. Hopp	Fr. Rabe	34
K. Klinger	C. Goede	J. Schrader	Fr. Rabe	35
K. Klinger	F. C. Schuldt	J. Schrader	Fr. Rabe	36
K. Klinger	F. C. Schuldt	J. Schrader	R. Moehring	37
K. Klinger	F. C. Schuldt	L. Hopp	R. Moehring	38
Wm. Harder	F. C. Schuldt	L. Hopp	P. Waldschmidt	39
Wm. Harder	F. C. Schuldt	L. Hopp	P. Waldschmidt	40
Wm. Harder	H. A. Teckhaus	L. Hopp	P. Waldschmidt	41
Wm. Harder	H. A. Teckhaus	L. Hopp	P. Waldschmidt	42
Wm. Harder	R. Moehring	F. W. Nolte	P. Waldschmidt	43
Wm. Harder	R. Moehring	F. W. Nolte	P. Waldschmidt	44

No.	Date	Year	Place	President
45	June 15-19	1932	Bloomfield, Nebr.	F. C. Schultdt
46	June 7-11	1933	Yutan, Nebr.	J. Schrader
47	June 7-10	1934	Wayne, Nebr.	J. Schrader
48	June 12-16	1935	Lanham, Nebr.	J. Schrader
49	July 1-5	1936	Westboro, Mo.	F. W. Nolte
50	May 19-23	1937	Grand Island, Nebr.	F. W. Nolte
51	May 18-22	1938	Hastings (First St. Paul's)	F. W. Nolte
52	May 31- June 4	1939	Russell, Kans. (St. John's)	F. W. Nolte
53	May 15-19	1940	Hooper, Nebr. (Zion's)	F. W. Nolte
54	May 14-18	1941	Columbus, Nebr. (Trinity)	Herman Goede
55	May 6-10	1942	Schuyler	Herman Goede
56	May 12-16	1943	Hooper (St. Paul's)	Herman Goede
57	May 31- June 4	1944	Bloomfield	Herman Goede
58	April 25-29	1945	Oklahoma City, Okla.	Herman Goede
59	May 1-5	1946	Scribner (Ridgeley)	Herman Goede
60	May 27-30	1947	Westboro, Mo.	Lorin J. Wolff Full Time President
61	May 18-21	1948	Ellis, Kans.	Lorin J. Wolff
62	May 16-19	1949	Wayne, Nebr.	Lorin J. Wolff
63	May 8-11	1950	Russell, Kans. (St. John's)	Lorin J. Wolff

Senior Ministerii.....J. H. Dirks 1913-1925

Senior Ministerii.....Christian Sick 1930-1940

Senior Ministerii.....Paul Bieger 1941-

* * * * *

Superintendent of Missions.....G. K. Wiencke 1918-1932

Field Secretary.....G. F. R. Duehrkop Aug. 1936-July 1937

Board Missionary.....M. A. Schroeder 1937-1946

Vice-president	Secretary	Treasurer	Statistician & Historian	No.
Wm. Harder	R. Moehring	F. W. Nolte	P. Waldschmidt	45
H. A. Teckhaus	A. B. Lentz	G. K. Wiencke	G. F. R. Duehrkop	46
H. A. Teckhaus	A. B. Lentz	G. K. Wiencke	G. F. R. Duehrkop	47
H. A. Teckhaus	A. B. Lentz	G. K. Wiencke	G. F. R. Duehrkop	48
J. N. Marxen	A. B. Lentz	G. K. Wiencke	G. F. R. Duehrkop	49
J. N. Marxen	A. B. Lentz	G. K. Wiencke	E. C. Hansen	50
J. N. Marxen	A. B. Lentz	G. K. Wiencke	E. C. Hansen	51
J. N. Marxen	A. B. Lentz	G. K. Wiencke	E. C. Hansen	52
R. Moehring	A. B. Lentz	G. K. Wiencke	E. C. Hansen	53
R. Moehring	L. J. Wolff	G. K. Wiencke	E. C. Hansen	54
R. Moehring	L. J. Wolff	G. K. Wiencke	E. C. Hansen	55
R. Moehring	L. J. Wolff	G. K. Wiencke	E. C. Hansen	56
R. Moehring	L. J. Wolff	G. K. Wiencke	E. C. Hansen	57
R. Moehring	Hugo Welchert Jr.	G. K. Wiencke	E. C. Hansen	58
R. Moehring	Hugo Welchert Jr.	G. K. Wiencke	E. C. Hansen	59
Paul Moessner	Hugo Welchert Jr.	G. K. Wiencke	E. C. Hansen	60
Paul Moessner	Hugo Welchert Jr.	G. K. Wiencke	E. C. Hansen	61
Paul Moessner	Hugo Welchert Jr.	G. K. Wiencke	E. C. Hansen	62
R. Jobman	Werner Welchert	Mr. Elmer Sasse (layman)	E. C. Hansen	63

Note: From 1890 until 1942 the elections of all officers were held in the opening session of the convention, and all newly elected officers took over immediately after election. After 1942 the elections were held in the last session of the convention and the officers did not take office until they had been duly installed at the very close of the convention. When the Office of the President became a full time office—he did not take office until three months after date of election.

Beginning with the 1948 convention Synod changed her constitution so as to make mandatory the election of two lay men on the Executive Board of Synod. The First Lay men elected to this office were Mr. C. A. Myrom of Hastings, Nebraska, and Mr. John Huttenmeyer of Diller, Nebraska. In 1949 Mr. Myrom was re-elected and Mr. Walter Jobman of Gothenburg was the second man chosen. In 1950—both were re-elected.

FORMER OFFICERS OF SYNOD

(whose pictures do not appear elsewhere in this book)



Pastor Fr. Gensichen
Statistician & Historian
1895-1911



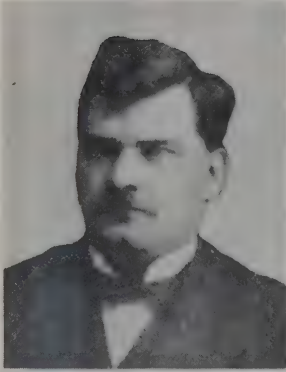
Pastor H. Sickmann
Treasurer of Synod
1900-1905



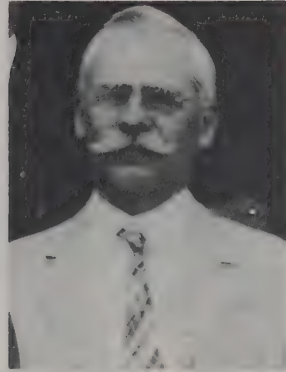
Pastor L. Grauenhorst
Treasurer of Synod
1905-1913, 1915-1916



Pastor S. Th. Traubel
Secretary of Synod
1917-1920



Pastor R. Schimmelpfennig
Statistician & Historian
1913-1914



Pastor Paul Waldschmidt
Statistician & Historian
1926-1933



Pastor H. A. Teckhaus
Secretary 1928-1930
Vice-President 1933-1936

OUR MISSIONARIES

(No pictures available of the following Missionaries: Wm. Kronsbein, Ph. D.,
R. Buechner, H. Wolpert, Peter Holler)



Pastor Martinus Koolen, D.D.
Missionary in New Guinea



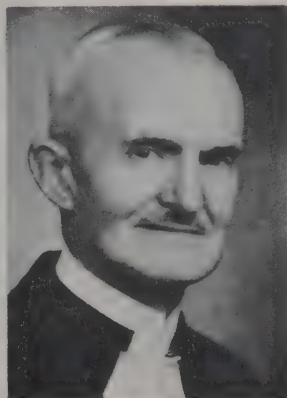
Pastor E. Klotsche, Ph.D.
Missionary in India



Pastor Fred Bloch, S.T.M., and Mrs. Bloch
Missionaries to Liberia, W. C. Africa



Pastor H. O. Rhode and Mrs. Rhode
Missionaries to Liberia, W. C. Africa

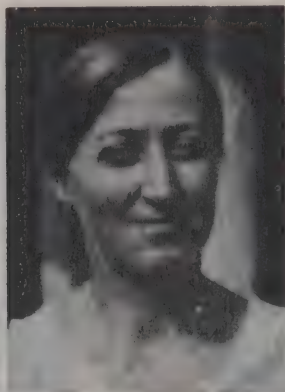


Pastor G. K. Wiencke, D.D.
Missionary to Persia

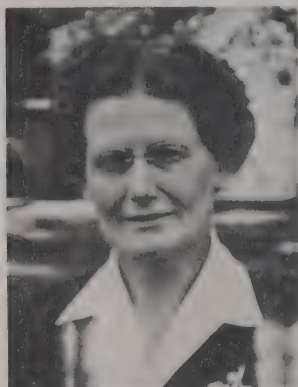


Pastor Wallace Wolff, B.D., and Family
Missionary to British Guiana, South America

STORY OF THE MIDWEST SYNOD



Miss Bertha Koenig of Hanover, Kansas, daughter of John and Dorothea Koenig
Missionary in Liberia, W. C. Africa, since 1916



Miss Helene Harder
daughter of Pastor Wm. Harder
Missionary in Fukuoka, Japan,
since 1927 (except during the war)



Martha Harder Miller
daughter of Pastor Harder
Missionary in Kumamoto, Japan,
since 1926 (except during the war)



Miss Elaine Wagner from Hooper, Nebraska
Missionary to British Guiana, So. America, since 1947



Pastor Levon Spath and his Family from St. John's (Ridgeley)
Missionaries to Argentina, South America, since 1945



Pastor Paul O. Spehr and his Wife
Missionaries to Liberia, W. C. Africa



Pastor Paul Hansen and his Wife
Missionaries to British Guiana, So. America

OUR CHAPLAINS



Pastor Waldorf Lau
Chaplain U. S. Navy



Pastor Carl Goldenstein
Chaplain U. S. Army



Chaplain Gustav F. Duehrkop

Commissioned in Army of United States, 27, Oct. 42; to active duty, 25, Nov. 42.

Commissioned in Officers' Reserve Corps, United States Army, in grade of Major, in 1946; presently on active duty in grade of Captain.

From 1942-46 with New York Port of Embarkation as either Troop Transport or Staging Area Chaplain (28 Atlantic crossings during war); from 1946-1948 on duty on the Philippines and Okinawa; since July 49 with Army of Occupation in Germany.

Awarded the following service ribbons: American Theater; Europe-Africa-Middle East Theater, with two battle stars (for Sicilian and Southern France beachheads); World War II Victory; and World War II Occupation.



Chaplain A. C. Baughman

Jan. 43-March 45 Chaplain Prisoner of War Camp, Camp Gordon, Georgia; April 45-June 8, 46, Post Chaplain, Camp McCain, Mississippi. Responsible for P. W. Camps in Central Mississippi. Discharged June, 1946, with rank of Major in Reserves.



Pastor E. C. Hansen

Chaplain U. S. Army 1936-39. Chaplain Veterans Hospital, Lincoln, Nebraska, since 1945. Chaplain of Nebraska State Legislature since 1947.

OUR DEACONESSSES

**Sister Sopie Temps Rhode**

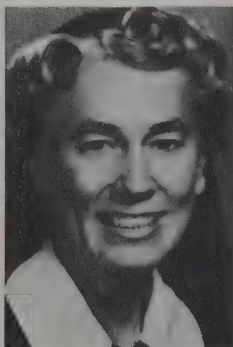
Deaconess Training, as nurse, 1903. Head nurse in Tabitha Home to 1912. 1912 sent to Liberia, W. C. Africa. There in 1915 she married Pastor H. O. Rhode.



Drusilla Schroeder, daughter of Mr. and Mrs. Chris Schroeder of St. John's, Scribner, Nebraska. Entered Diaconate 1937. Graduated Nurses Training 1943. 1 year in Immanuel Luth. Hospital, Omaha, 2 yrs. Dodge County Hospital in Fremont. Married Gerald Forsberg in 1946. Now lives at West Point, Nebraska.



Sister Sophie Damme from Redeemer Church at Wayne, Nebraska. Consecrated Deaconess 1947. Since then she has been Student Counselor at the Motherhouse also heading the Church School there. In summer she teaches in Youth Camps. She received her M.A. from New York University in 1949.



Sister Adelia Dasenbrook from St. Paul's Church, Leigh, Nebraska, graduated Baltimore Deaconess Traianing School 1930; Consecrated 1933. Served as Parish Deaconess in Christ Lutheran Church, Upper Manhattan, New York City, 1930-1942. 1942-1944 in Tampa, Fla., under National Lutheran Council in service to men and women. Oct. 1944-Nov. 1946 Parish Deaconess in St. Mark's Church, San Francisco, Calif., 1946-1949. Director of Youth Work in Saint John's, Sacramento, California. At present on leave of absence because of illness of mother.



TABITHA HOME—the old Main Building

Part Two

HISTORY OF OUR INSTITUTIONS

I

THE STORY OF TABITHA HOME

By Dr. M. A. Ritzen

One of the most beloved institutions of our Synod is Tabitha Home at Lincoln, Nebraska. During her infancy she was a daughter of much anxiety and carè, for her ills were many. Those who cared for her and nourished her often despaired of her life. However, she grew up to be a daughter of much beautiful and helpful service to many who became dependent upon her help. Hundreds of aged have been privileged to experience her tender care, and hundreds of boys and girls have dwelt with her, not only for the material things of life, but even more for the things that should lead them on the way to eternal life.

Tabitha Home's history is a story of loving service to the needy. A short history of her existence can do no more than briefly sketch her outstanding service, along with the historical facts which necessarily must be recorded in this connection. The comfort that she brought to many over many years, the spiritual sustenance that she dispensed is not recorded in histories. Lutherans and non-Lutherans alike have become her beneficiaries.



Tabitha Home Nurses

The early beginnings of Tabitha Home were not in Lutheran hands. A pastor of another church denomination, the Rev. H. Heiner of the Evangelical Synod of North America, founded the institution in 1886. The old Main building was erected under his administration, with funds largely his own. This building served for all purposes for many years. The self-sacrificing labours of this Christian gentleman should never be forgotten. An ever increasing indebtedness forced him to seek help outside of his church.

In the early part of 1906 a meeting of representatives of the German Nebraska Synod, now the Synod in the Midwest, the Kansas, Nebraska, Iowa and Rocky Mountain synods was held in Grace Lutheran Church of Lincoln, where the Rev. H. Heiner offered to have these district synods of the General Synod take over the ownership of Tabitha Home.

At the convention of the German Nebraska Synod meeting at Wisner, Nebraska, in the fall of 1906, it was resolved to take over Tabitha in co-operation with the other synods mentioned above. The other Synods followed with favorable action during the same year.

Late in 1906 the Board of Directors elected Dr. Peters, State Veterinarian of Nebraska, as President of the Board. The pastor of Grace Lutheran Church of Lincoln acted as Superintendent until a regular Superintendent could be called. The choice fell upon the Rev. C. F. Mueller, who entered upon his labours in 1907. He gave the institution his best, but ill health forced him to resign from his position a year later.

In 1907 the Board decided to remodel the Main Building, with a view of establishing a hospital on one of its floors and a nurses' training school. The remodeled building was dedicated on September 4th, 1908.

Mr. J. H. Humpe of Lincoln had now become President of the Board. He served in this position for 27 years. With his death Tabitha Home lost one of her most consecrated friends in her history. It was Mr. Humpe who guided the Board through the most difficult years in the life of the institution.

The Rev. Dr. M. Koolen now became the Superintendent. It was at a time when the future of the home seemed almost hopeless. Few were the friends that came to the aid of the institution. Money was very slow in coming. The institution did not have one cent of credit with the merchants of the city. These were days of actual suffering for the inmates of the home. Often there was no money to buy even the most necessary things. It is still remembered how Pastor Koolen personally hauled coal from the city acting as driver and laborer to secure coal to keep the people of Tabitha Home warm during the cold winter.

Pastor Koolen set out to relieve the situation by going to churches East and West to secure funds that at least the most urgent payments might be made. Creditors were demanding that obligations be paid. The Superintendent succeeded in collecting \$10,000 on these trips. But even this heroic effort of Pastor Koolen did not solve the financial problems facing the Board.

It was at this time that the first deaconesses came to Tabitha Home. They were sent by the Baltimore Motherhouse. Among those who served longest were Sister Christine Gleichert and Sister Ida Klucker, still remembered by some of the older members of the church. These servants of the Lord have given valuable service to the institution, both among the aged and the children.

In the winter of 1909-1910 an emergency arose. The State Institution for Tuberculosis patients at Lincoln was closed and Tabitha Home was asked to take care of them. Mr. J. Humpe, President of the Lincoln Streetcar Co., made available streetcar bodies, that were placed in the rear of Tabitha Home, for temporary housing for the patients until they could be transferred to permanent quarters at Kearney, Nebraska. Sister Gertrude Temps, now Mrs. H. O. Rhode, as Head Deaconess Nurse, was placed in charge.

The staggering debt of forty-nine thousand dollars, now reduced by the collections made by Pastor Koolen, still hampered the successful work of the institution. Space was greatly limited, for the old Main Building served as home for aged, children, hospital and quarters for the home of the Superintendent and the workers. This crowded condition, however, could not be relieved as long as the debt remained. Pastor Koolen continued to interest the church in this work and slowly the church began to see her obligations toward this institution.

Better days were to come, but they were still years in the future. Even the strongest must come to the end of his physical strength and it was this fact that prompted Pastor Koolen to resign in July, 1912, to return to the pastorate. He remained the beloved pastor of Frieden's Lutheran Church of Lincoln for many years to come.

Pastor E. Walter was called as Financial Field Secretary in 1912, and in May, upon the resignation of Pastor Koolen a few weeks later, the Board requested Pastor Walter to assume the position of Temporary Superintendent until the next meeting of the Board. Writes Pastor Walter of these days: "The two great things needed in those dark days were, first, more patience on the part of the creditors, and second, more time and more friends". The temporary arrangement which the Board had made with Pastor Walter, resulted in twenty-three years of consecrated service by Pastor Walter as Superintendent of the institution.

No easy job awaited the new Superintendent. The creditors had resorted to court action to compel Tabitha Home to meet its obligations. The matter was finally carried to the Supreme Court of Nebraska. These were dark, dark days for the home. Prayers went up daily to the throne of mercy, by those deeply concerned, that God might permit Tabitha Home to live on as an institution of the church. And who would say that these prayers were not answered, for on Friday 13, 1914, the Supreme Court handed down the decision that Tabitha Home's property belonged to the aged who had paid entrance fees and that the lien holders contracted business with the Board on their own risk. This gave temporary relief.

The Board now instructed the Superintendent to arrange for settlements with all business firms and bond holders. Although a number of additional law suits had to be settled, such agreement was finally reached and limited time was given the home to meet the remaining obligations. Each one of these was met on the day appointed. Finally Tabitha Home became debt free.

All this had at least one good effect. The church now had become acquainted with Tabitha Home and its needs. Better days had finally arrived. It was at that time that the hospital and nurses' training school was closed. The hospital, which was to have been an asset to the home, proved to be a serious liability. The building was entirely inadequate for such an enterprise,

although a number of efficient nurses were trained here while this work was carried on. The additional room gained by the closing of the hospital was soon occupied by additional aged. With the aged and the children all in one building and even more people applying for entrance. The old Main Building soon proved to be too small.

Dr. Walter had ceaselessly journeyed in all directions to speak at synod, conferences, and church meetings. He was blest with the talent of presenting the needs of the home in such a way that people were willing to respond to his appeal. Soon funds were in sight for a children's building. This building was dedicated in 1925. It met a longfelt want. It was a happy day when finally the children could move into their own home after having been crowded on the first floor of the Main Building, along with the aged.



NAZARETH

Another gradual addition was the erection of an 8-room house for the Superintendent. It stands on the northwest corner of the ten-acre plot on which the other buildings are located, far enough from them to give the family some privacy and near enough that the Superintendent is available at any time.

Meanwhile the Tabitha Home family had grown. The number of aged ranged around 65 and of the children 75. Together with the workers this meant a family of over 150 for whom food had to be bought and warmth supplied. A system of gathering canned goods and other food from congregations was now employed. A truck was sent out each fall to gather these things and the response was remarkable. This helped greatly to reduce the cost of food for the Tabitha family.

Another important source of income was from the memorials or Spiritual Bouquets. As far as could be ascertained the first memorial came from St. Paul's Church, Hooper, Nebraska, while the Rev. H. O. Rhode was pastor.

the memorial being for Emma Osterloh who died in 1927. This has grown to such proportions that at present the income from these memorials is considerable and means an important asset for the home.

Perhaps the most helpful assistance given during these years came directly from the Church. A 2 cent apportionment was granted by the General Synod, which was raised to 3 cents. In 1913 at the convention at Atchison, Kansas, Dr. Walter succeeded in having this raised to 5 cents per communing member. With the merger of the United Lutheran Church this assistance fell away, but upon further appeal a fixed sum of \$20,000 for the first biennium, beginning with 1918, was granted to Tabitha Home. It was understood that this grant would be reduced by \$5,000 each biennium. However, smaller donations by the Church continued until the year 1936 when all assistance directly by the U.L.C.A. ceased.

About this time the Community Chest of Lincoln began to include Tabitha Home in its program and has since then supported the work of the institution rather liberally.

The time had now come for the local synods to assume all support of the institution. Apportionments were levied upon the membership by the synodical conventions and offerings for the home were lifted by the congregations regularly. This gave the Superintendent a little more time to look after the internal affairs of the Home.

Some of the children were organized into a band which played for various occasions and visited many congregations. Lack of leadership and the price of the instruments forced its abandonment during the years of the depression. During this depression Tabitha Home suffered considerably for lack of funds.

It was a time when Dr. Walter was in poor health. Always alone in his duties as Superintendent, except for a short time when he was assisted by Dr. Martin Schroeder, he had carried a heavy load. Three times the angel of death visited his family. Added cares and worries prompted him to seek relief in an Omaha hospital where he remained for many months. Upon his return in the early part of 1936 he laid down his labor of love after serving the institution for twenty-three years. Following a period of rest to recuperate from his ills, he accepted a call from Immanuel Church near Hastings, Nebraska, where he did an outstanding piece of rural church work. He is now spending the remaining years of his life as a guest in the institution, he loves. May he live to see even greater things for Tabitha Home.

Rev. M. A. Ritzen, D.D., formerly pastor of Trinity Lutheran Church, Victoria, Texas, was called June 1st, 1936, to succeed Dr. Walter. He entered upon his duties September 7th. He followed a vacancy of several months during which time the Rev. Ralph Rangler, secretary of the Tabitha Board for a number of years, and the pastor of St. James Church in Lincoln, gave part-time services as Executive Secretary. During this time a sprinkler system was installed in the main building at a considerable cost. The installation of this had been demanded by the city authorities to make the building more nearly fire-proof. Because of this and because there was no full-time Superintendent at the time, a debt had accumulated to the amount of \$6,400. It became the Superintendent's first duty to secure funds for the retirement

of the debt. Churches and homes freely opened their doors, so that this task could be accomplished within six months.

For some years plans had been under way to place girls and boys in separate buildings. In those years the children remained at the Home until they had completed their high school education. Although boys and girls were on separate floors, the condition of having them in the same building was not ideal. A building for the girls was proposed with facilities for them to learn cooking and other household duties. For some time during the administration of Dr. Walter a building fund had been built up which amounted to about \$22,000, this together with several thousand dollars collected assured sufficient money for the new building. The cost of the building was approximately \$28,000. The corner stone was laid June 13th, 1937, at which time Dr. John Hershey, and Dr. F. W. Nolte, the Presidents of the Nebraska and the Midwest Synods respectively, officiated.



BETHEL

The old Main Building was not fireproof in spite of the sprinkler system. Furthermore, heating the building adequately was almost out of the question. A dry rot had destroyed a portion of the frame work and the tons of pipes of the sprinkler system were pulling down upon the construction. The Board felt it imperative that an appeal for funds should be made even during the difficult years of the depression and crop failures. Synods without fail approved the appeal and plans were carried out to collect \$100,000 for a building that should house 100 aged people as well as furnishing rooms for administrative purposes.

However, another difficulty arose in the fact that the heating plant had to be moved from its present site. It had been built up to the original line of the property, but when 46th Street was laid out it covered half of the street. Patiently the city of Lincoln had waited for ten years but now insisted that the removal take place at once. A new and more adequate heating plant that was erected with the first money received from the appeal.

But the appeal for additional funds continued. Money was not freely available because of the economic conditions of the time. There was no lack of willingness on the part of friends of Tabitha Home, but many were not in position to make larger contributions. While the fund was slowly growing the general fund suffered to the amount of approximately \$10,000.

In March, 1941, Dr. Ritzen was taken to the hospital with a serious heart condition. Returning from there, he resigned from his position in the beginning of May, the resignation to take effect on July 1st. He accepted a call to become the pastor of Salem Lutheran Church at Fontanelle, Nebraska, of which church he is still the pastor.

The Rev. O. W. Ebright, D.D., took up his duties as Superintendent of Tabitha Home July 1st, 1941. A few months later World War II broke out which affected Tabitha Home like it affected others with increased expenditures. The total annual budget jumped from \$25,414 to \$57,226. Building was now out of the question because building costs had now more than doubled and the amount of \$22,000 in the building fund represented a very small beginning.

However, the program for the new building was not forgotten. Money was given more freely so that during the war years and after, remarkable progress was made in the securing of funds for this cause. Dr. Ebright writes: "Phenomenal and generous has been the response of the Church to the appeal for the erection of a modern fireproof home. During the years of prosperity in the land, God's people have not forgotten this institution of the Church. Without an organized campaign, simply following the policy, 'Pray God and tell the people', the home has received gifts and bequests for the purpose of this new building for over \$325,000." This sum has been increased to \$450,000 since these words were written.

In 1946 at the request of the Lutheran Welfare Agencies of Nebraska, the Rev. H. J. Whiting, under the direction of the National Lutheran Council, prepared a survey of the Lutheran health and welfare needs and resources in Nebraska. As a result of this study and suggestions made by this survey the policy of children's work at Tabitha Home has been changed. The Home endeavors in line with these suggestions to place the children in foster homes. This work has been co-ordinated with that of other Lutheran agencies of Nebraska. Under this program there are never as many children in the Home as there used to be in times past, but a larger number are served through the year. Since 1943 Tabitha Home for the first time enjoyed the services of a certified case worker. Mrs. Esther Johnson Rensch, a graduate of Midland College, after completing work in the graduate school of Social Sciences at the Nebraska State University, became the case worker of this institution. This is a requirement of the State.

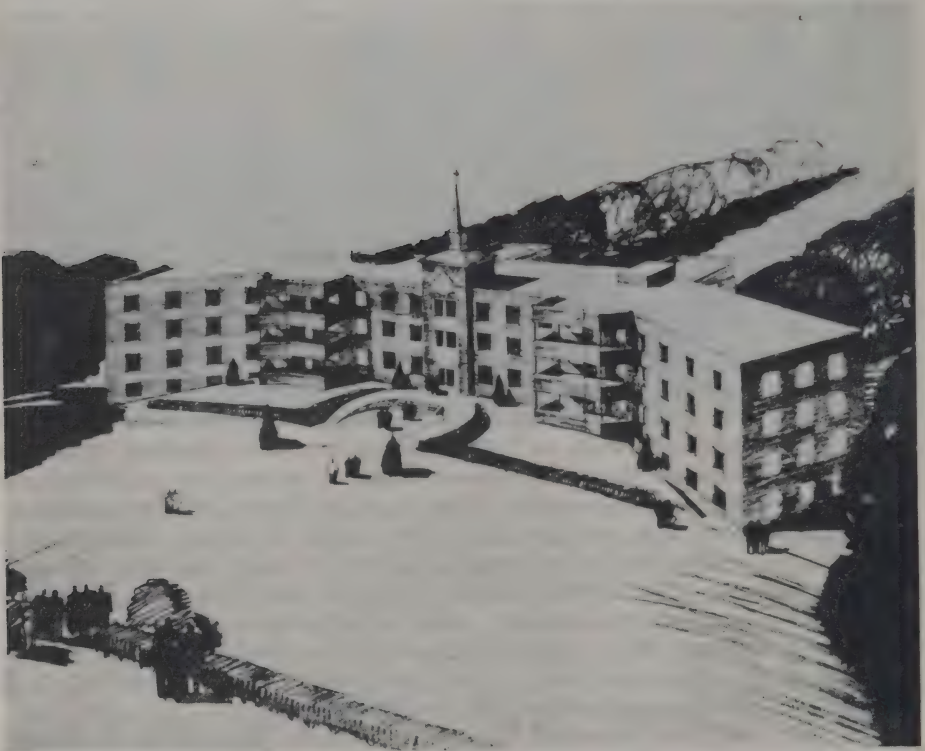
In May, 1946, the Board of Directors called the Rev. Ralph E. Rangler to become Assistant Superintendent of the Home. At the request of the Board, Rev. H. J. Whiting made a "Job Analysis" of the administrative office in which was outlined the duties of each respective office. The head of the institution became known as the Executive Director and the Assistant as Home Superintendent. March 1, 1949, the Rev. Ralph Rangler resigned to become pastor at Beatrice, Nebraska. On April 11, 1949, the Executive Committee extended a call to Sister Elizabeth Huth of the Baltimore Motherhouse

to become the matron of Tabitha Home. She took over her duties on August 1.

At the meeting of the Board of Directors, March 13, 1945, Mr. and Mrs. Henry Luckey, prominent Lutherans in Nebraska for many years, presented to Tabitha Home their 160 acre farm located 2½ miles east of Lincoln. They owned this farm for 43 years. Considerable improvements amounting to approximately \$8,000 have been put on the farm by the Home. This farm has contributed a considerable income to the institution.

The dream of thirty years of the friends of Tabitha Home has now become a reality. The new building was dedicated on November 20th, 1949. It will accommodate 120 guests. Already more applications for rooms are in hand than are available in the new building.

The new home for the aged has been built to afford such comforts and conveniences as would be desirable to make this a real home for these dear people. How many grateful hearts will send up a prayer of thanksgiving to God that the Church has not forgotten her children, old and young.



The New Tabitha Home



Entire Family of Tabitha Home
May 1948 (in front of the old main building)



Living Superintendents of Tabitha Home

Dr. M. A. Ritzen

Dr. O. Ebright

Dr. M. Koolen

Dr. E. Walter



The Tabitha Home Chapel

II.

THE MARTIN LUTHER SEMINARY

By H. O. Rhode

The Martin Luther Seminary began its work with a solemn dedicatory service on September 22, 1913. Perhaps that date would satisfy many, but it is an accepted fact that beginnings often lie beyond such time limitations.



Martin Luther Seminary — Osterloh Memorial
Lincoln, Nebraska

Martin Luther Seminary had precisely such a beginning reaching far beyond the date of organization and opening. It may be truthfully stated, that the need and ideal of theological training lived in the mind of every field missionary and was brought by them as they crossed the Allegheny mountains, yea, it crossed the ocean with many a servant of God who would dedicate himself for service in the Western Field as they obeyed the call "to come and help." It was more concretely advanced when the Board of Education (General Synod) began studying the problem and as it, becoming aware of the possibility and opportunity of the West, planted Carthage College. However, this move did not meet fully the need for theological training, and Carthage College failed to supply the pulpit of the steadily increasing German churches. Furthermore, introducing German courses in eastern seminaries

acted as a filter, throttling the incoming supply of German pastors for western pulpits.

The desire for adequate theological training in the midst of the field reached momentum, when the leadership was assumed by such men of marked ability and vision as Dr. F. E. Giese and Dr. J. D. Severinghaus, who advocated the establishment of a "German Seminary" in connection with Carthage College. This school was established in the year 1870, such a German school in connection with the College was established in the year 1875; taught chiefly by Pastor Giese. This Seminary was moved to Chicago in 1881 and continued under the leadership of Dr. F. E. Giese until 1885, when Dr. Giese accepted a call to congregation in Maryland; then Dr. J. D. Severinghaus took charge. The new President, gaining the support of the Board of Education continued to serve until 1898. In that year the Seminary merged with the newly established Western Theological Seminary at Atchison, Kansas. Dr. J. L. Neve, one of the teachers of the Seminary under Severinghaus, was then called to take charge of the German Department.

This arrangement also met with little satisfaction. Here again, as before, it was observed, that many candidates for the German ministry were lured into purely English work. Thus calls from already established German congregations continued to go unheeded and the missionary expansion was even more severely clipped.

While the necessity of theological training for the German work was well appreciated, little could be done to remedy the situation. The poverty and the demands of such mission work were an additional hindrance in securing qualified leadership. Thus it became more and more obvious to the men on the field that they would have to rely on self-help. Added to this, it also became clear, that the field was in process of transition, already some congregations began demanding the introduction of English. The cry for a "native ministry" began to be heard.

Then under the providence of God the money for this work was offered and given in 1912 by Mr. John Osterloh of Hooper, Nebr., to whom this project had been suggested by his pastor, Dr. F. Wupper. The gift was first announced with solemnity and rejoicing when the German Nebraska Synod met in convention at Wisner, Nebr. Now the means for the attainment of a long desired goal seemed in hand. The establishment of a theological school to supply this field could begin.

It was a warm and sunny September afternoon, when at the close of Synod, the solemn act of Dedication of the Martin Luther Seminary-Osterloh Foundation, was performed by Dr. F. Wupper, President of Synod and newly chosen President of the Seminary, assisted by the members of the Seminary Board, the Pastors: Dr. G. F. Mueller, C. Goede, E. Richter, and H. Siekman. Also present was the donor, Mr. John Osterloh.

The professors elected and called by Synod were: Dr. F. Wupper, President, Dr. Ernest Klotsche and Pastor Hugó Vondran. Class room work could not begin at once, since Prof. Klotsche had difficulties in obtaining a release from his congregation at Leigh, Nebraska, on such short notice.

The student body of the seminary proper was auspicious, numbering six, who came by transfer from Breklum, Hermansburg, some of these men were transferred from Western Seminary because they had received financial

aid from the German Nebraska Synod. It is worthy of note that, though the theological department began to function at once, at the end of the scholastic year the ranks in this department were almost depleted. One had graduated; four had obtained a release, only two remained to finish their term.

The Academy, conducted in conjunction with the Seminary proper, offering a combination of High School and College subjects, fared much better. It was called the Pro-seminary. Though a few students did not return the following year. One factor was here outstanding: the students in "Pro-seminary" in contrast with "Seminary" students, were all native-born men. This group of students fostered a new hope for Synod in which it was not disappointed. From them a number of excellent pastors and leaders have come into the synod.

The policy of the Martin Luther Seminary, in its essentials, was not different from that of other Lutheran theological schools. The justification and claim for its existence was seen solely in the fact, that the German Nebraska Synod (now Midwest Synod) and with it, the General Synod (now United Lutheran Church in America) needed men trained for the bi-lingual ministry, a service which no other theological school offered for our Synod.

Dr. Nathan Melhorn, Editor of "THE LUTHERAN", as late as October 20, 1927, observed: ". . . All the United Lutheran Church in America should realize that approximately one-ninth (100,000) of our total membership conducts services entirely or partly in the German language . . . that approximately 50,000 immigrants are coming each year into the United States and Canada who have been instructed in Luther's Catechism and confirmed at Lutheran Altars in the countries whence they came. About three-fifths of the 51,227 whom the "quota" immigration law admits from Germany are Lutherans". And ". . . we are not now supplying newly formed German using congregations with pastors trained in America." ". . . "The United Lutheran Church cannot do its duty to America if only English speaking clergymen are graduated from our seminaries".

The Seminary, in its Course of Instruction, its methods and aims, was in full accord with the theological and linguistic policy of the United Lutheran Church. The entrance requirements were just as stringent as in any other theological school, with, however, this added requirement: "all applicants must have a speaking knowledge of English and German. The requirements for graduation also were in complete conformity with those of other schools, differing only in this point:" each candidate had to pass examinations using the two living languages.

The FACULTY, from the beginning, was able and devoted. No argument is needed here when pointing out, that, two former members of the Martin Luther Seminary faculty, who found here the beginning of their teaching career, are now acclaimed as out-standing theologians within the Lutheran Church in America. (Dr. E. Klotsche and Dr. O. W. Heick).

The institution encountered from the beginning a number of obstacles. There was the claim of the Western Theological Seminary that it had a "German Department", established for that purpose by the General Synod, and that it was providing training for the ministry in German; Secondly, that the donor, Mr. Osterloh, did not have in mind a new school, only training, and hence, that this endowment should go to the Western Theological Semi-

nary. It was not surprising that this claim found indorsement even within the bounds of the German Nebraska Synod, and consequently Martin Luther Seminary found many doors closed to its appeal. It is true and sad to report, that this contention created a deep rift across synodical work and life for many years, thus becoming a handicap in many directions for both Synod and Seminary.

From the beginning it was understood that the original gift of \$19,500, which Mr. John Osterloh gave for ministerial education should be regarded as "Endowment and Trust Fund", and that Synod should seek additional funds, and that the Seminary should expect current expenses to come from the congregations of Synod and from such synods within the General Synod, who elected to make common cause with the German Nebraska Synod in this enterprise. The man, who to an untiring degree undertook the solicitation successfully in obtaining support to meet current expenses was Dr. F. Wupper. It is interesting to compare the amounts received by this direct appeal with those which came through the channels of the Synodical treasury. Dr. Wupper's efforts exceeded those of Synod in every instance. Yet at best, all his efforts proved only means to run the seminary within the strictest limits of economy; and no additional endowment funds were ever added. The going was rough and many became apprehensive as to the future of the seminary.

The other difficulties came from without and went deeper! Public opinion during World War I had attached suspicion to any one who had the taint of being German and of serving the continuation of the German language. These limitations made it extremely difficult to operate efficiently, and hence, the work suffered under partial stagnation. Added to this there was strife within the Seminary family.

The end of the war brought no relief from the overshadowing financial difficulties, even severest rules of economy and management could not overcome these, and thus the shadows which the war had cast did not vanish, they were becoming deeper. Appeals for support thus far had been carried on in rather spasmodic fashion, and since only one man had constantly made these appeals in congregations where either the solicitor or the institution was well favored, it was decided that henceforth an organized appeal should be made in every congregation. In the beginning of the Seminary and the first enthusiasm, someone had given out the slogan: "Who is not with us, is not needed. We can get along"! That had resulted in a harvest of sorrow. Now the slogan was changed into: "Synod must stand united in this effort"! The services of Dr. G. K. Wiencke were secured as Solicitor, who sought permission from every pastor and congregation to solicit funds. This attempt was carried on for a number of years in the mid twenties. The effort was a valiant one, but the result was disappointing. Analysis of receipts show that no more than current expenses had been received, and again the hopes for an increased Endowment Fund vanished! Last and frantic exertions were made. In order to engage the interest of the members of the congregations and to acquaint them with the need, backing was sought in a group of spiritually minded women, the Seminary Guild was organized. It functioned for years, gathered only a few members, and hence its support was but meager. Also an Alumni Association was formed at this time, which also

proved too weak for the rescue. It was too late for all this; time had gone on unrelentingly!

A new, but faint hope, for the future of the Seminary arose with the announcement of the United Lutheran Church naming 1930 "The Christian Education Year". Martin Luther entered into an agreement with Midland College and Western Theological Seminary, now in Fremont, Nebraska, whereby an appeal was to be carried out on their territories jointly. Martin Luther was to receive 20% and Midland College 80% of the amount collected. This campaign produced even more discouraging results than the previous one. Martin Luther Seminary received \$6,500, while the goal had been \$40,000.

Disaster deepened on all fronts! Dr. F. Wupper having resigned in 1925 for the reasons of health, had died. Dr. G. Michelmann, his successor, after brief service, resigned for reasons of health. President Julius Huebner, after serving for only 5 years, also died. Afterwards the financial situation of the institution made synod hesitant to appoint a new President, and Dr. O. W. Heick was appointed only as acting President. The hope for existence and survival had grown very dim.

At this time the United Lutheran Church advocated a new policy in respect to all of its educational institutions, but especially towards its seminaries. In view of the economic conditions prevailing in the 1930's, it proposed a merger of seminaries. For this territory a merger of Martin Luther at Lincoln, Western, at Fremont, and Northwestern at Minneapolis, was advocated. Under the chairmanship of the Board of Education these proposals were seriously studied by all involved. However, the conclusion was reached that a merger of Martin Luther, Western and Northwestern Seminaries, was impossible, but that a merger of Martin Luther and Western Theological Seminary with a new location at Omaha was both possible and even desirable, but because of the high cost in renting property and the indebtedness of both institutions at that time made it inadvisable. It was noted with satisfaction that a cooperation of both seminaries, could be accomplished at Fremont. After a careful review, free from all partiality, the Board of Education of the U.L.C.A. suggested finally:

"1. That both, Martin Luther and Western Theological Seminaries suspend operation;

2. That the students for the ministry from supporting synods attend such seminaries as may be determined or suggested by their respective synods;

3. That the supporting synods and boards of directors of the respective synods make serious efforts to clear up any mortgage and indebtedness for which these seminaries are liable.

4. That the endowment and/or capital investment of these seminaries be conserved and the income used for theological and pre-theological education.

Important for our Synod became the second place which the Board of Education gave at that time, viz., "to maintain a keen interest in the problem of ministerial education in the Midwest so that, if and when the Church deems a seminary advisable and necessary on this territory in order to secure an adequate ministerial supply, it will assist the synods in the establishment and maintenance of a theological seminary of high standard and efficiency."

Synod received on these suggestions a minority and a majority report. The majority report recommended, "A merger with Western Seminary, since Synod was financially unable to support Martin Luther Seminary, and that students, now registered there, were to be free to choose the school where they desired to continue their studies".

The Minority Report favored a merger of both seminaries into a new Seminary with its location at Omaha, Nebraska. But if Synod should not favor this proposition, then at least suspension of operation of Martin Luther for one year".

The action of Synod on these proposals was: "Suspend" and that action was the death knell to a school which in 22 years of operation had sent 33 men into the Lutheran ministry in the Midwest. Some of its alumni, also were in other Synods of our United Lutheran Church in America. All have rendered valuable and devoted service.

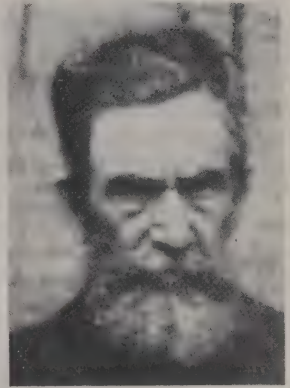
In casting a backward glance upon 22 years of activity and service now abruptly ended it is perhaps pertinent to ask the question: Was all this prayer and labor, this pleading and service in vain? Had God failed man, or was it a man who had not accepted the guidance of God? Such speculations are justified! In brief, was all this expenditure of consecrated money, of dedicated energy and zealous devotion justifiable in view of the prediction that a "bi-lingual ministry" at best, could be only short lived? The answer is **YES!**

We need but remember, that Martin Luther Seminary was established out of the desire to obtain a more adequate supply for the German-English pulpit; that then followed immediately the period of transition speeded up tremendously by World War I! It can be said reverently, that "under God" Martin Luther Seminary came into being precisely for such a time as this".

The bi-lingual struggle within congregations of our Synod had cost a number of dismissals of congregations to English speaking synods. Our congregations had become "feeders" to purely English speaking congregations in their vicinity, and these were not always Lutheran. This was halted with the coming of the Martin Luther Seminary graduates into Synod. To be sure this was a slow process, but it came about eventually. These "Martin Luther Men", almost exclusively, came from the homes and parsonages of the Midwest Synod, and thus were thoroughly acquainted with the needs and aims, as well as desires of their affiliation. They brought a deep and combative loyalty to their task, and hence, when the time came for reorientation of synodical policy, they were ready for the beck and call for leadership.

Our backward glance must also include the benefactor of Martin Luther Seminary, of whom little mention has been made thus far, and who, under God, became the answer to the prayer of Synod.

Mr. John Osterloh, a native of the Grand Duchy of Oldenburg, Germany, had remained unmarried. His outstanding marks of character were, above all, his faith and devotion to his God and Saviour, coupled with genuine meekness and modesty. Endowed with a finely attuned sense of stewardship, he asked little for himself, and lived his life in simplicity and austerity. But withal was always ready to answer appeals that were made to his love of God and Church. When old age came upon him, as a good steward to give an account of his possessions, he "willed" that his earthly possessions should be applied to the Glory of God and the Work of the Church.



Mr. John Osterloh

There are a few stories still current in his home congregation, St. Paul's, Hooper, Nebraska, which need telling, in order to understand this remarkable man.

Thus his Pastor Dr. F. Wupper, related this incident. "One day" answering a knock at the door and having cast a swift glance through the window into the yard, in order to ascertain who the caller might be, and not finding himself able to recognize the owner by the odd spring wagon hitched out there, it was Mr. John Osterloh at the door, who asked admission. As Mr. Osterloh was a man of few words, he handed his pastor a rather large sum of money with the remark: "Apply this where it is needed most! But I would like it to go to Foreign Missions". His pastor thought it to be his privilege to advise the donor that he also should think a little of his own comfort. The donor, however, not pleased with that remark, asked, what comfort the pastor had in mind. The pastor, looking at that odd vehicle out in the yard, suggested bluntly: "Mr. Osterloh, don't you think you need a new Spring-wagon?" Mr. Osterloh was greatly offended by that suggestion and replied: "That spring-wagon is the finest around here, and I have built it myself, and by it I have saved a large amount of money, and because of that I am able to give this money to missions. My own comfort can wait!"

Mr. Osterloh's conception of stewardship was well known within the synodical circle, and Synod meant to honor him when electing him a lay-delegate to the General Synod convention at Sunbury, Pa. Let Dr. Wupper, his pastor, gave us here the fitting description: "When we met at the railroad station before the journey: 'There he was, dressed as usual. Though I had hinted that he should get himself a new suit for this occasion,' he had disregarded the rather strong suggestion. His sturdy work shoes had received a good polish, but his trousers and vest and coat were all unmatched. It was spotless, to be sure, but he looked odd. At first I wanted to reprove him; but then I did not want to hurt him either, since there was nothing intentional about it. But the truth was, that I was a little ashamed of him." Mr. Osterloh had connected his appointment with just a little different idea than just being a lay-delegate; to him it was "accounting day". And the opportunity for the revelation of that idea came after an evening service, when Dr. Albrecht, a Missionary to India, had made an impassioned appeal for more adequate support for that field and work. After the service Mr.

Osterloh asked his pastor for an introduction to Dr. Albrecht, then reached into his inner coat pocket and gave to the missionary a gift of nearly a thousand dollars, with just the remark: "I knew the Lord needed it; I don't". At the next session Dr. Albrecht could not conceal his experience and gave an adequate description of this "quaint old man", who had been so generous. Of course all eyes were turned upon him and Dr. F. Wupper relates: "Was I proud of him!"

When Mr. Osterloh gave, he gave in completeness and without strings attached, not even his name. In that manner he gave also his last gift, which was at his disposal—his farm! And because of that completeness he was forced to spend the last days of his life at the home of his niece. His life ended with a lingering illness, refusing all comfort offered him, not even accepting so much as a pillow: "My saviour had none; Why should I?"

However, he lived long enough to witness the graduation of the first graduate from Martin Luther Seminary-Osterloh Foundation. After his death the last part of the name was changed to Osterloh Memorial. Mr. Osterloh objected strongly to have his name mentioned at all. When this first graduate had volunteered for Mission Service he felt compensated, for "Foreign Missions" was the cause uppermost in his love and heart. (Note by Editors: This first graduate was Pastor H. O. Rhode, the writer of this account, missionary to Liberia Africa.)

His earthly resting place is in the shadow of his beloved church, St. Paul's Lutheran Church, Hooper, Nebraska. His memory is a blessed one of God and his Church; his life's example was that of an ardent disciple of His Master Jesus Christ, whom he confessed and lived.

REQUIESCAT IN PACE!

THE ALUMNI ASSOCIATION OF THE SEMINARY

The Alumni Association was organized October, 1923, on the Tenth Anniversary of the Seminary. Its purpose was to further the interest of the Seminary. It was largely responsible for the establishment of the "Seminary Friend". It was especially interested in the growth of the Seminary library. It functioned as an organized body until the Seminary was closed in 1934.

SEMINARY PUBLICATION

Beginning in January, 1924, the Seminary published a bi-monthly four-page paper, "The Seminary Friend". It was printed in German and English, and was edited by the Seminary Faculty, with an Alumnus as business manager. It had a circulation of about 6,000. It contained Seminary News, Alumni News, and news of general interest to the constituency of the Seminary and its Synod. Publication was suspended in 1933.

THE MARTIN LUTHER SEMINARY GUILD

The Guild was an organization of women organized in 1930. Its purposes were to help: (1) with the equipment and maintenance of Martin Luther Seminary; (2) to bring into closer relation the members of the congregations.

and the Seminary so that they might cooperate in the training of Gospel ministers; (3) to cultivate Christian Fellowship and Christian Character. Any Christian woman or girl was eligible for membership. Dues were \$1.00 annually. In 1931 it had 555 members. Each member was entitled to vote at the annual meeting held at the Seminary during Commencement week. It formed branch Guilds in congregations wherever possible. In 1931—it had 6 such branch Guilds, some of which held quarterly meetings. With the closing of the Seminary in 1934 this organization too, died a natural death.

THE FACULTY

Rev. Friedrich Wupper, D. D.—**Dean—1913-1925**

Church History and Practical Theology.

Rev. Ernst Klotsche, D. D., Ph. D.—1913-1919

Exegetical Theology - Dogmatics - Symbolics.

Cand. of Theology Hugo Vondran—1913-1914

Ethics - Apologetics - Homiletics.

Rev. Heinrich Wellhausen, D. D.—1914-1924

Old Testament Theology and Dogmatics.

In the Pro-Seminary Department

Dr. Wupper taught Greek and German subjects;

Dr. Klotsche, Hebrew and German subjects;

Rev. Vondran—Latin and German subjects;

Joseph Alexis, Ph. D., Prof. at the Uni. of Nebraska—Hebrew and English—1920-1928.

Miss Magdalene Wupper—taught Mathematics and English Literature—1914-1920.

Rev. Gustav Michelmann, D. D.—**Dean—1925-1927**

Systematic Theology.

Rev. O. W. Heick, Ph. D.—1925-1932

Old Testament Interpretation and Historical Theology.

Rev. Henry C. Offerman, Ph. D., 1925

New Testament Interpretation and Practical Theology.

Rev. A. Mikkelsen—

Practical Theology.

Rev. J. Huebner, S. T. M.—**President—1928-1932**

New Testament Interpretation and Practical Theology.

Rev. O. W. Heick, Ph. D., A. M.—1925-1932

Old Testament Interpretation and Historical Theology.

Rev. G. H. Michelmann, D. D., 1928 (on leave)

Systematic Theology.

Rev. M. Koolen, D. D.—1928-1932

Missions and Religious Education.

PRE-THEOLOGICAL DEPARTMENT

Prof. Huebner—Religion and Latin

Prof. Heick—History and Greek

Prof. J. Alexis, Ph. D.—Hebrew and English

- Prof. K. S. J. Hohlen, M. D., F. A. C. S.—Science
 Prof. M. Koolen—American History
 Rev. O. W. Heick, A. M., Ph. D.—**Acting President 1932-1934**
 New Testament Interpretation and Historical Theology.
 Rev. F. A. Rabe, D. D.
 Old Testament Interpretation, Hebrew and German.
 Rev. G. K. Rubrecht, M. A., D. D.
 Systematic Theology and Practical Theology.
 Ph. Hudson, Church Music.

Pre-Theological courses were taken at the University of Nebraska. This practice was already begun under Prof. Huebner.

STUDENTS AND GRADUATES

Until 1927 no catalogs or other documentary records are available. The listing of Graduates is reasonably reliable and correct being taken from the M.L.S. catalogs of 1927-1933. The listings of students is not as reliable in all points, hence the asterisk (*) before the name to indicate that information is derived from secondary sources, which are not always in agreement with each other. The listing begins with the year of entrance. The first year the Roll is given complete; in the succeeding years only the new names are added.

STUDENTS

1913-1914 (a total enrollment
of 14)

Theologs.

- *J. Biegeleisen (1913-1914; 1 year)
- *Beekan (1913-1914; 1 year)
- *H. Schreiner (1913-1914; 1 year)
- *Jersak (1913-1914; 1 year)
- *Mueller (1914-1916; 2½ years)
- H. O. Rhode (1 Semester)
- O. Klette (1913-1915; 2 years)
- Wm. Krauleidiis
(1913-1916; 3 years)

Pre-Theologs.

- Fred Boxberger
(1913-1919; 6 years)
- H. J. Diekhoff (1913-1919; 6 years)
- E. C. Hansen (1913-1919; 6 years)
- A. B. J. Lentz (1913-1919; 6 years)
- Walter Trumpler
(1913-1916; 3 years)
- G. F. R. Duehrkop
(1914-1919; 5½ years)

1914-1915

- *Duecker (1914-1915; 3 Semesters)
- 1915-1916**

*A. O. Urban (1915-1920; 5 years)

Herman Goede

1915-1922; 7 years)

Karl Steffens

1915-1922; 7 years)

Theo Koehler

(1915-1918; 2½ years. Died in
Flu epidemic 1918)

*Paul Rowoldt

(1915-1919; 4½ years)

*A. Lostroh (1915-1916; 1 year)

1916-1917

*E. Utesch (1916-1918; 2 years)

Herbert Boxberger

(1916-1919; 3 years)

*Henry Dumler

(1916-1919; 3 years)

*Gottfried Kempf

(1916-1920; 4 years)

H. Hinrichs (1916-1923; 7 years)

1917-1918

C. H. Goede (1917-1924; 7 years)

Eric Luschei (1917-1920; 3 years)

Immanuel Rowoldt

(1917-1924; 7 years)

Henry Restau (1917-1921; 4 years)

Edmund Restau
(1917-1921; 4 years)

Carl Wiebking
(1917-1920; 3 years)

1918-1919

1919-1920

1920-1921

Adam Boerstler
(1920-1923; 3 years)

Wm. Goede (1920-1927; 7 years)

V. Moeller (1920-1927; 7 years)

J. Peil (1920-1927; 7 years)

E. Thomas (1920-1927; 7 years)

1921-1922

Karl Koenig (1921-1924; 3 years)

E. C. Brandner
(1921-1924; 3 years)

C. Lampe (1921-1924; 3 years)

*Dietershagen (1921-1923; 2 years)

*Schulz (1921-1922; 1 year)

*Rex (1921-1923; 2 years)

*Orloff (1921-1923; 2 years)

*Hueske (1921-1923; 2 years)

1923-1924

H. J. Goede (1923-1930; 7 years)

A. S. Pannbacker
(1923-1930; 7 years)

R. Shipwright
(1923-1930; 7 years)

1924-1925

H. Hesse (1924-1925; 1 year)

1925-1926

E. J. Hirsch (1925-1933; 8 years)

E. Goemmel (1925-1927; 2 years)

A. Duis (1925-1934; 9 years)

F. W. Henkel (1925-1926; 1 year)

1926-1927

C. Goldenstein
(1926-1931; 5 years)

Geo. Herber (1926-1931; 5 years)

Wm. Most (1926-1931; 5 years)

W. Luther (1926-1931; 5 years)

1927-1928

**F. E. Eilers (1927-1934; 8 years)

*F. C. Koolen (1927-1928; 1 year)
Died.

Jakob Rauh (1927-1928; 1 year)

Hugo Stikhevitz
(1927-1928; 1 year)

Fredrick Schneider
(1927-1928; 1 year)

Wolfgang Goemmel
(1927-1934; 7 years)

1928-1929

***W. V. Churchill
(1928-1934; 6 years)

O. Klatt (1928-1933; 5 years)

**H. Knaub (1928-1934; 6 years)

***M. B. Pinkert (1928-1931; 3 years)

1929-1930

**W. Wick (1929-1934; 5 years)
Ted Schilke

1930-1931

G. Bahnsen (1930-1931, 1 year)

O. Lenser (1930-1932, 2 years)

***W. Musgnug (1930-1934; 4 years)

M. Trautwein (1930-1933; 3 years)

Special Students:

J. Frenssen—
graduate of Kropp-Breklum

Wm. Strunk—
graduate of Kropp-Breklum

Klauss—
graduate of Kropp-Breklum

1931-1932

**Alex Meyer (1931-1934; 3 years)

1932-1933

Hugo Waldschmidt
(1932-1934; 2 years)

Lorin J. Wolff
(1932-1934; 2 years)

**Hugo Welchert
(1932-1934; 2 years)

**R. L. Jobman (1932-1934; 2 years)

**F. A. Ollendorf
(1932-1934; 2 years)

**A. Pfenninger
(1932-1934; 1½ years)

1933-1934

**G. Wick (1933-1934; 1 year)

(**) Transferred to and graduated from Chicago Lutheran Seminary.

(***) Transferred to and graduated from Western Seminary.

GRADUATES

1914

H. O. Rhode
Missionary to Liberia, Africa.
Now Pastor at Darrouzett, Tex.

1915

Otto Klette, Rockville, Conn.

1916

Wm. Krauleidiis; Deceased 1937

1919

G. F. D. Duehrkop, Capt. U. S. Army
Chaplain—Stuttgart, Germany
Fred Boxberger

(did not enter ministry)

H. J. Diekhoff, Ohiowa, Nebraska
(took an additional year at
Hamma Divinity)

E. C. Hansen, Lincoln, Nebraska
Statistical Secretary of Synod

A. B. J. Lentz, Louisville, Nebraska

1922

Herman Goede, Lincoln, Nebraska
K. Steffens (address unknown)

1923

Adam Boerstler, McKeesRock, Pa.
H. J. Hinrichs, deposed

1924

E. C. Brandner, Shohola, Pa.
C. H. Goede, Auburn, Nebraska
Karl Koenig, Yutan, Nebraska
C. G. Lampe (address unknown)
E. Rowoldt, Kenedy, Texas

1925

H. Hesse (address unknown)

1926

F. W. Henkel, Auburn, Nebraska

1927

Wm. Goede, Ellis, Kansas
V. Moeller, Pender, Nebraska
J. Peil, inactive, Blue Hill, Nebraska
E. Thomas, deceased, 1948

1928

A. Schneck, Philadelphia, Pa.

1930

H. J. Goede, Omaha, Nebraska
A. S. Pannbacker, New York, N. Y.
Richard Shipwright, demitted

1931

C. Goldenstein, Columbus, Nebraska
Geo. Herber, Pierce, Nebraska
W. Luther (address unknown)
Wm. Most, Omaha, Nebraska

1933

E. J. Hirsch, Kansas City, Kans.

1934

Lorin Lorin J. Wolff, S. T.M.,
Lincoln, Nebraska
President of Synod
Wolfgang Goemmel, demitted
A. Duis, Hildreth, Nebraska

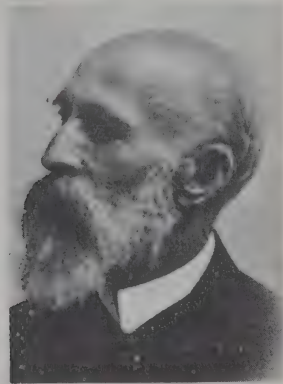
PROFESSORS AND DIRECTORS OF MARTIN LUTHER SEMINARY



The Rev. Prof. F. Wupper, D.D.



The Rev. Prof. E. Klotzsche, Ph.D.



The Rev. Prof. H. Wellhause, D.D.



The Rev. Prof. G. H. Michlemann, D.D.



The Rev. Prof. J. Huebner, S.T.M.



The Rev. Prof. O. Heick, Ph.D., D.D.



The Rev. Prof. F. Rabe, D.D.



The Rev. Prof. M. Koolen, D.D.



Seated, left to right: Prof. Joseph Alexis, A.M., Pastor Theo. Mikkelsen, Pastor G. H. Michelmann, D.D., Pastor O. Heick, Ph.D., D.D.
 First row, standing: Wolfgang Goemmel, Hugo Stickehevitz, Albert Schneck, Geo. Herber, Alfred Pannbacker.
 Third row: Erhard Eilers, Walter Luther, Richard Shipwright, Edwin Hirsch, Frederick Schneider.
 Fourth row: Wm. Most, Henry Goede, A. J. Duis, Carl Goldenstein.
 (Taken March 20, 1928)



Seated, left to right: Dr. M. Koolen, Dr. F. Rabe, Dr. J. Huebner, Dr. O. Heick, Dr. K. S. J. Hohlen, Md.D., F.A.C.A.
 Second row, standing: Geo. Herber, Henry Knaub, Wolfgang Goemmel, Alfred Pannbacker, Ted Schilke, Walter Luther.
 Third row: Wm. Most, Edwin Hirsch, A. J. Duis, Carl Goldenstein, Erhard Eilers, Henry Goede, Richard Shipwright.



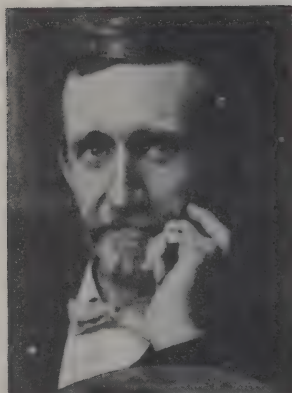
1934

Faculty and Board Members, left to right: R. Moehring, Bd. m., O. Klatt, Bd. m., Carl Goede, Bd. m., O. Heick, Faculty, F. Rabe, Faculty, F. Waldschmidt, Bd. m., E. Wendt, Bd. m.
 Second row: E. C. Hansen, Bd. m., Hugo Welchert, Sr., Bd. m., Mr. H. Monk from Fontanelle, Bd. m., O. Hausmann Bd. m.
 Third row: Fred Ollendorf, A. J. Duis, Lorin Wolff, Wolfgang Goemmel.
 Fourth row: W. Musnug, Henry Knaub, Erhard Eilers, Hugo Welchert, G. Pfenninger.
 Fifth row: Walter Wick, Gideon Wick, Richard Jobman, Alexander Meyer, Paul Waldschmidt.

FORMER PRESIDENTS OF MIDLAND COLLEGE



Jacob Clutz, D.D.



Millard Troxell, D.D.



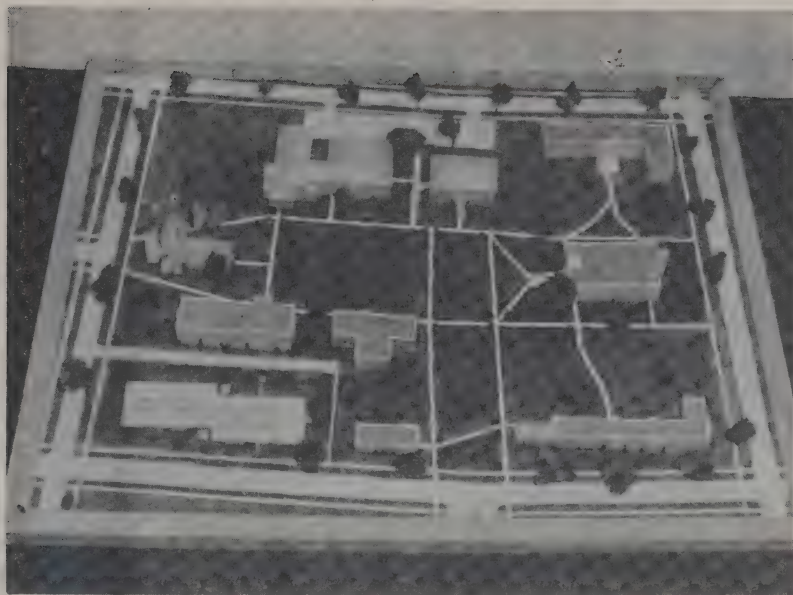
Dr. R. B. Peery, Ph.D.



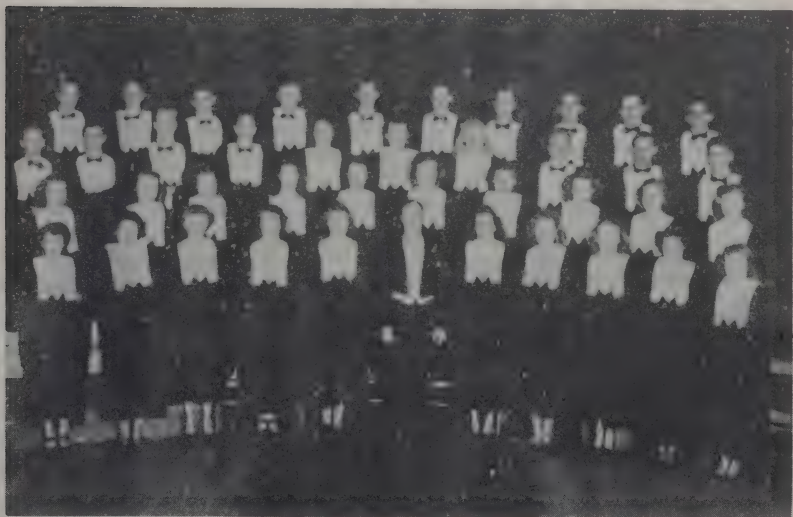
Dr. J. F. Krueger, Ph.D.



E. E. Stauffer, D.D.



MIDLAND TOMORROW — Plans looking forward from 1950



MIDLAND COLLEGE A CAPPELA CHOIR under the direction of O. Lyders
1950



FACULTY HOME—Midland College, Atchison, Kansas



MIDLAND COLLEGE CAMPUS—Atchison, Kansas

III.

HISTORY OF MIDLAND COLLEGE AND
CENTRAL LUTHERAN SEMINARY

by Richard R. Syre

The schools of the Church are an expression of her life and aspirations; a witness to the spiritual, intellectual and social ideals which they were meant to nurture. To observe the history of one of her institutions is to watch the pulse of life as it throbs in the Church on the morn of new opportunities.

The opening of the West may well have been the morn of opportunity. The energy of the North, shackled to the tasks of the Civil War for four long years, found fresh impetus in the settlement of the new land. Not only farms were to be claimed from the vast sea of grass, but all the complicated apparatus of 19th century civilization was to be erected. Towns sprang up in the prairie, which vied with each other in rosy hopes of a metropolitan future.

THE OPENING OF THE WEST Like a tide, speeded by the breeze of promise, came the settlers, not only drawn from across the sea, but also from the older settlements of Pennsylvania, Illinois, and Indiana. In the early forties began the great increase in German migration, gaining momentum until the beginning of the Civil War. After the close of the war Germans came again. The sons of peasants with few skills, the unwilling soldier, the village poor, the problem child of the Victorian age—they all could start anew in the bracing atmosphere of challenge. The singular freedom of frontier society and the faith of liberalism created an environment difficult to resist.

After the Civil War the tide swelled anew, sucking into its flow new immigrants from Sweden, Norway, and Denmark. The magnitude of the migration to the United States from the Old World is indicated by the following table:

1821-1830.....	106,508
1851-1860.....	2,452,660
1881-1890.....	4,733,046

This tide of immigration affected all Protestant churches of America, but especially the Lutheran Church. It presented the Church with so formidable a task of home missions that only the utmost in exertion and devotion could hope to meet it.

THE IMMIGRANTS Dissatisfied with the religious compulsion of the state churches of their homelands, pious and determined to preserve their vigorous confessionalism, the ferment of the new arrivals helped to crystalize changes which had long been latent in American Lutheranism. The first of these changes was an increasing esteem within the General Synod, the largest and oldest Lutheran body in America, for the distinctly Lutheran confessions. While Luther's Small Catechism seems to have been held in high regard from the beginnings of American Lutheranism, the same cannot

be asserted of the Augsburg Confession or the Formula of Concord. Fostered partially by a pietistic aversion to strict creedal formulations, on the one hand, and, on the other, by a mistaken notion that the future of the Lutheran Church in America was best assured by an increasing adaptation of Lutheranism to the convictions and practice of Anglo-Saxon Protestantism, the dominant stream of American Lutheranism flowed in the direction of compromise.

TOWARD STRICTER LUTHERANISM.

Advocates of a stricter confessional fidelity, gaining the ascendancy first in the Ministerium of Pennsylvania, effected a rupture in the General Synod in 1867. There existed from this date competition between two General bodies. The older, General Synod, was at variance with the General Council not only in matters of faith but also in regard to church practice.

Under the urge of the constantly developing missionary opportunities, the old system of travelling missionaries proved inadequate. The task was simply too great for tactical advances of individual frontier synods. A missionary strategy was needed which could forge the combined strength of the Church in a massive attack. The crucial link hinged on the availability of pastoral leadership, and that, in turn, on the productivity of the schools of the Church.

A NEW MISSIONARY POLICY

The Lutheran Church shared with the other Protestant churches a growing interest in institutions of higher education which could provide the Church with trained pastors and teachers. Of the 180 church colleges in existency in 1860, twelve were Lutheran and ten of these were founded in a little over two decades. Wittenberg College and Seminary led the advance of the educational westward movement of Lutherans. Next came the collegiate department of the "old" Ohio Synod at Columbus in 1850. The Missouri Synod enlarged its educational institution in St. Louis in 1850 and removed the collegiate department to Ft. Wayne in 1861. Illinois State University, from which later came Carthage College, was established in 1852. Augustana College and Seminary at Rock Island, Illinois, were organized in 1860, and Luther College at Decorah, Iowa, in 1861. This amazing expansion of the institutions of higher learning was spurred by the insight that the expanding home mission work of the Church could not be maintained by the established churches in the East. The pastors for these pioneering congregations had to be trained on or close to the territory where they were needed.

THE CHURCH COLLEGE

Moreover, it became apparent that the communities on the frontier had a vital stake in the sphere of higher education. This may have been partly due to the persuasion that the higher education in particular should not be the prerogative of the wealthy. Mostly, however, this interest rose out of the necessity to stimulate the pioneering community with those cultural influences which are characteristically disseminated by an institution of learning. The Church often was the only organization whose interest in the training of its own leadership coincided with the desire of the community for advancement. Many of the church colleges were established upon the promise or outright gifts of lands and buildings by the communities where they were to be located.

THE FOUNDING OF MIDLAND COLLEGE

The synods in the growing West were keenly aware of the lengthening lines of communication. The synods of Illinois, Iowa, Kansas, and Nebraska petitioned, therefore, the General Synod to create a Board of Education for the purpose of establishing a western college. This Board was appointed and recommended to the Convention of 1887 at Omaha:

"The General Synod should found and maintain a regular four-year classical and literary college with a preparatory department, some where west of the Missouri River."

The recommendation was accepted and the Board empowered to proceed with the establishment of a four-year "classical and literary" college with a preparatory department.

Advertising for a location, offers were received from the towns of Grand Island, Lincoln, Beatrice, in Nebraska; and Parsons, Beloit, Topeka, Leavenworth, and Atchison in Kansas. For a number of reasons Atchison, Kansas, was selected. The city seemed to have a promising future: a terminal of four railroads with eighty passenger trains daily, an important depot for wholesale trade, a booming city of 20,000, second only to Kansas City as a gateway to the West. The city, furthermore, offered \$50,000 for buildings. A land company offered twenty-five acres of land south of town. A suitable building for rent was available, which had been used under the name of Atchison Institute as a school, conducted since 1880 by Mrs. Harriet E. Monroe, the daughter of the Rev. David Earhart, one of the first Lutheran missionaries to Kansas.

The Atchison Institute, a girl's finishing school, promised obligingly to close, leaving to the future Midland the field of higher education. The prospect was bright. Under the temporary leadership of Dr. M. Rhodes, president of the Board of Education, the college was to open in the fall of 1887. The



Midland College Main Building and Tennis Ground

summer was spent in preparation. First, the yet nameless fledgling of the General Synod received a name—Midland College, which, it was felt, would have a broader appeal than a denominationally significant name. Then the professors were called: W. H. Wynn, Ph.D., to become dean of the faculty and professor of ancient and modern languages; the Rev. W. B. Glanding, A. M., to the department of mathematics and natural science; Prov. Edward S. Earhart, A. M., as instructor for the preparatory department.

THE CHILD OF THE CHURCH On Thursday, Sept. 15, 1887, Midland College was formally opened. One hundred and one students had registered, eighty-four for the preparatory department and only seventeen for the collegiate work. This was sobering. At least 200 students, as promised, were expected from the city of Atchison alone. It was the first reminder that the college, if it was to prosper, had to rely increasingly upon the Church rather than upon the community. This thought was expressed in one of the first publications of the college, in which Dr. Wynn wrote:

"Midland College must avow its allegiance first to the Church ---- upon which it will always be dependent. The Church may fairly expect to recruit its ministerial ranks from Midland students who with the influence of others who will go out from this center will help in the evangelization of the West."

The college offered a choice of three courses leading to the bachelor's degree. First, the classical, requiring four years of Latin and Greek. Secondly, the scientific, which permitted the substitution of science for Greek. Thirdly, the literary, permitting the substitution of German or French for Greek.

While the chief source of income was an annual grant from the Board of Education of the General Synod, contributions were made by the churches on the territory. Mr. Henry Sprick of Fontanelle, Neb., gave a gift of \$5,000 toward the endowment of a chair of German. The Rev. George D. Gottwald, then only twenty-eight years of age, decided to make Midland the beneficiary of a personal insurance policy. Tragically, Pastor Gottwald died only five months after the payment of the first premium. Midland became the beneficiary of its first endowment of \$24,000.

THE WESTERN THEOLOGICAL SEMINARY

In 1893 the Board of Education requested the board and faculty of Midland College to provide theological training. The course of study set up required two years beyond the bachelor's degree. In May, 1895, the first theological class of five was graduated. The first faculty of the Seminary consisted of President Jacob A. Clutz, D. D., the Rev. Howard Stough, D. D., the Rev. W. F. Rentz, and the Rev. Jacob Schauer. Satisfied with this experimental beginning, the General Synod formally established Western Theological Seminary in 1895 and placed it under the direction and control of the Board of Education. Atchison was agreed upon as a temporary location. Rev. F. D. Altmann, D. D., was installed as first president in November, 1895.

THE GERMAN DEPARTMENT In 1898 the Board of Education went a step further. Since the German-speaking part of the Nebraska Synod had become articulate in the founding of the German Nebraska Synod, the pressure

increased to find more adequate ways to supply this growing Synod with pastors. By an arrangement of the General Synod with the Breklum Seminary in Germany, candidates coming from there received supplementary training at the General Synod's seminary at Chicago. This arrangement no longer satisfied. Men destined for the western field often accepted German congregations closer at hand. With the establishment of a theological department at Midland College, the German Nebraska Synod, the Wartburg Synod, and later the Texas Synod transferred their interest from the Chicago Seminary to the Atchison institution. They established within the newly-founded Western Theological Seminary a German department. This arrangement it was hoped would assure the German-speaking western synods better control and more adequate supply of bilingual ministers.

EMERGING CONFLICTS The Rev. J. L. Neve of Bremen, Ill., was called to head the German department and continued to serve in this capacity until 1909. However, the German department did not prove a satisfactory solution to the problem of securing German and bilingual ministers. Within Western Theological Seminary there developed the strain of cross purposes. The German-speaking synods were not always successful in holding their students who were sometimes attracted by better prospects in the English synods. But especially did the location of the Seminary seem disadvantageous to the German element. Atchison had no related German speaking congregations. The anglosizing influence seemed overpowering; the very purpose of the department seemed to be defeated by the environment. The resignation of Dr. Neve and his removal to Wittenberg College, Springfield, Ohio, transferred the interests of the German Nebraska Synod temporarily there. However, this relationship proved no more satisfying than a previous one with Chicago. Our synod together with the Wartburg Synod, resolved to found a German Seminary.

COMPETITION FOR THE SEMINARY But not only the German Synods were dissatisfied with the Seminary's location. In 1906 the English Nebraska Synod sent a memorial to the General Synod, stating that since Midland College was located in the territory of the Kansas Synod, out of fairness, Western Seminary should be located in Nebraska territory. In cooperation with the German Nebraska Synod, the city of Lincoln was suggested as a favored place. As early as 1903 the Lutheran Ministerial Association of Kansas City, Mo., desired the location of the Seminary and offered a piece of land valued at \$15,000 as a site for the institution. The city of Burlington, Iowa, also made an offer for the relocation of the Seminary (or at least the German department).

THE SEMINARY A DEPARTMENT OF MIDLAND

Before any agreement could be reached, the Board of Education purchased the home of Ex-Senator John J. Ingalls in Atchison for the use of the Seminary. The matter seemed to be decided, as far as the Board of Education of the General Synod was concerned. In the same year (1909) the Board of Education advanced a plan, placing the management of Western Theological Seminary in the hands of the Board of Trustees of Midland College, thus making the Seminary again a department of the College. The assets of the Seminary, amounting at that time to \$20,300, were to be trans-



The New Western Theological Seminary at Atchison, Kansas

ferred to the College. The Board of Education offered to increase its annual grant to Midland College to cover her additional commitments. Of the Seminary faculty only Dr. Dysinger, called in 1905, was retained as a professor. In 1911 the Rev. J. F. Krueger was called as the second full time professor of the Seminary.

GROWING DISSATISFACTION AT ATCHISON

The faith which determined the location of the institutions at Atchison rested upon two basic assumptions. The first one was that the city itself would continue to grow and that therefore a considerable number of students would annually be furnished by the city. This hope failed to materialize. On the contrary, the city of Atchison decreased from 20,000 to 15,000. In addition to the decrease in numbers, change in the constitution of the population took place. The Roman Catholic Church, having established in the city a Benedictine monastery and St. Benedict and Mt. St. Scholastica Colleges, deflected substantially the interest of the city from Midland College. The influx of the Negro element increased and together with the Roman Catholic element they comprised finally, before the outbreak of the First World War, two-thirds of the population of the city. Their interest in the College could not be reasonably expected. The attendance in the Academy equally fell discouragingly. In 1911 a \$500,000 high school was built in Atchison, which, though stimulating later college enrollment, subtracted heavily from the enrollment of the Academy.

The second element determining the choice of Atchison as the location of the College and Seminary was the hope in the continued growth of the

Lutheran Church in the state of Kansas. This hope also failed to materialize. The Kansas Synod had in the neighborhood of Atchison six congregations. None of them, with the exception of one, could regularly maintain a minister. St. Mark's Church at Atchison reported a membership of 400 in 1917. The entire Kansas Synod had only a membership of 6,300. This basic weakness was particularly felt when the College had to turn to the Church for financial assistance. When Dr. R. B. Peery became president of the College in 1912, the financial problem and larger college enrollment seemed the principal objectives of promotion. The Board of Trustees therefore authorized Dr. Peery to solicit \$30,000 from the synods on the territory and to assist, together with the Commercial Club of Atchison, in the raising of an additional \$30,000. All in all, the plans called for \$160,000 to be used for endowment and for new building. In 1915 the drive was under way. The Kansas Synod adopted a \$20,000 goal. The Nebraska Synod promised no definite amount. Under the direction of a specialist in the promotion of educational campaigns, the following sums were actually realized: \$32,755 were secured for endowment and \$18,775 for buildings. Dr. Peery continued the campaign through 1917, but was unable to secure the goal set in 1914. In addition to the financial disappointments, the luke-warmness of the people of Atchison, which, under the pressure of the First World War, changed at times into open hostility, made the relocation of the schools seem desirable. While at times the enrollment neared the 200 mark, by 1919 it was back to the level of its beginning in 1887. Dr. Peery had been aware of this situation, and when he heard of the immediate availability of suitable buildings in Fremont, he became an advocate of relocation. The Nebraska Synod heartily endorsed these efforts. The city of Fremont offered \$25,000 as a down payment on the purchase of the property in Fremont and it further pledged \$50,000 if the synods would commit themselves to raise \$300,000 for the purpose of the College. At the conventions of the German and of the English Nebraska Synods these two bodies committed themselves to the raising of \$300,000 for relocation. Before the actual transfer of the College, in 1919, Dr. Peery resigned, and Dr. E. E. Stauffer, then president of the Board of Trustees and a graduate of the College and Seminary, became the new president.

MIDLAND MOVES TO FREMONT The financial expectations of the College were well justified. Pledges amounting to \$180,000 were secured in the two Synods in a matter of two months. The people of Fremont also responded generously. In full expectation that the additional \$150,000 would be raised in the near future, the College and Seminary moved. The Lutheran constituency in Fremont and surrounding territory was considerably larger than that around Atchison. The membership of the Nebraska and German Nebraska Synods was more than three times as large as that of the Kansas Synod. In a radius of 100 miles there were approximately 270 Lutheran congregations, two-thirds of which belonged to the two supporting Synods.

The removal of Midland College from Atchison to Fremont brightened the expectations of her growth and usefulness. The prospect of more generous financial support, of a larger Lutheran constituency and the appreciative acceptance by the Fremont community overshadowed for a time any misgivings. But misgivings arose, darkening for a long time the relations of the Nebraska and the German Nebraska Synods.



**The Administration Building of Midland College
at Fremont, Nebraska**

THE SEMINARY A SOURCE OF FRICTION

Since 1913, when the donation of \$22,000 by Mr. John Osterloh of Hooper made its realization possible, the German Nebraska Synod had maintained her own theological Seminary at Lincoln. This work had been undertaken under the conviction that the growth of the Synod continued to demand more pastors able to use both, English and German, than either the arrangement with the Breklum Seminary or the theological institutions of the General Synod would be able to supply. When the approval of the Synod was sought for the removal of Midland College from Atchison to Fremont, any misgivings on the part of the German Nebraska Synod were calmed by the assurance that the contemplated move concerned only the College, not Western Theological Seminary. Obviously the Synod could not be expected to welcome on its territory a seminary which, in regard to students and support, was bound to compete with the Lincoln institution. Contrary to promises, Western Theological Seminary, now incorporated as a department of Midland College, appeared on the Nebraska scene. The same year one of the professors of Martin Luther Seminary, Dr. Ernest Klotsche, accepted a call to Western Seminary. His transfer from the Lincoln institution alienated loyalties which the Martin Luther Seminary could ill afford to lose. An era of strained feelings started, which clouded the relation between the two synods for years to come.

THE SEMINARIES NEW HOME

Western Theological Seminary was originally intended to share the campus of Midland College. An attempt



Western Theological Seminary at Fremont, Nebraska

was made to raise \$100,000 for a new building. Before plans to that effect were matured, the twenty-room residence of Mr. and Mrs. Ray Nye in Fremont became available. In 1921 the Board of Trustees decided to purchase the building and the adjacent grounds and thus secured for the Seminary its present home.

EXPANDING USEFULNESS The problem, highlighted in Atchison, of unsatisfactory community relations, was energetically met upon removal to Fremont. The musical talent of the College, combined with that of the city, furnished the community with symphonic performances of superior caliber. Under the direction of Prof. Hawkinson, and later Prof. Lyders, the annual rendition of Handel's Messiah offered another opportunity to cement community esteem and affection.

The Seminary inaugurated a program of Pastor and Student Conferences in 1920, which served a similar purpose in regard to the Church of the territory. A School of Missions, later called Midland Assembly, conducted in August sine 1923, proved a consistently effective means to serve the Church laity with instruction and inspiration. Also increasing popular interest in the College were night courses for Fremont teachers.

FINANCIAL DIFFICULTIES The expanding activities of the College, the consequent need to secure more staff and faculty members and to erect new buildings continued to place the college in a precarious financial position. In spite of valiant efforts to secure additional funds, the expenses of establishments and improvement continued to advance beyond the income. In 1925 an accumulated operating deficit of \$61,000 plagued the administration. The newly-erected gymnasium increased the burden, bringing the credit of the College into jeopardy. A climatic effort to secure \$543,000, though seriously falling short of the goal, staved off immediate disaster.

Early in 1925 Dr. Krueger accepted a call by the Board of Foreign Missions. He resigned as president of the College, and the Board extended a call to Dr. Horace Ford Martin, an alumnus of Midland College, then serving as dean of Wittenberg College.



Gymnasium of Midland College

Dr. Martin found a situation serious, but favored by a substantial increase in student enrollment. The financial drives, though falling short of their avowed goal, increased interest in the College in church circles. The immediately pressing need of the new administration was the completion of a girl's dormitory. When the prospect of a large gift for that purpose failed, the College turned again to the Church. An appeal to the women of the supporting Synods brought a part of the necessary funds. The rest was secured through sale of income-bearing property.

A CHURCH-WIDE CAMPAIGN Amidst rising educational standards and competition with other colleges, survival of the College depended upon the enlistment of the sustained interest of the Church. In 1928 plans were laid for a church-wide campaign. The goal was set for \$400,000, to be raised by the supporting synods and applied to Midland College, Western Seminary, and Martin Luther Seminary. But also this appeal, completed in 1931 and known as the Christian Education Fund, fell far short of its goal. The nation was in the grip of the great depression, and the income of the Church reduced. Drastic measures of economy had to be adopted.

MERGER PROPOSALS The Board of Education by direction of the United Lutheran Church, sponsored discussions looking toward a merger of seminaries in 1932. Previously such discussions looking forward toward a merger of



"Beegle Hall", Girl's Dormitory at Midland College

Martin Luther Seminary and Western Theological Seminary, instituted by Dr. J. F. Krueger, were fruitless. A commission of the United Lutheran Church recommended the merger of Northwestern Theological Seminary, Western, and Martin Luther Seminary, the merged Seminary to be located "Somewhere in the Middle West". Synodical loyalty blocked the removal of Northwestern Seminary from Minneapolis. An alternative proposal to merge the two Nebraska Seminaries with Maywood Seminary at Chicago failed for the same reason. A third proposal to unite Martin Luther Seminary with Western Seminary found little favor. The German Nebraska Synod preferred to suspend rather than merge with Western Seminary.

A CHURCH-WIDE STUDY Since its organization in 1918, the United Lutheran Church saw itself faced with the task of supporting and strengthening church-related colleges and seminaries, which had been founded in the course of synodical expansion to meet regional needs. Then a small faculty and modest equipment served the primary objective to train religious leaders. Gradually with increasing competition by state and private institutions, proportionally greater expenditure for church institutions became necessary. In 1924, therefore, the United Lutheran Church authorized a scientific survey to furnish working analyses for the sixteen U.C.L.A. colleges and academies and to afford a basis for a coherent educational policy. This survey was conducted by Columbia University and published in 1929.

THE RESULT The report of the study-commission showed that seventy-two per cent of the human material resources of the U.C.L.A. were in one-third of the Synods on whose territory eight colleges were located. Two-thirds of the synods of the U.L.C.A., on the other hand, on whose territory

were nine colleges, could only claim twenty-eight per cent of the resources of the U.L.C.A. Actually, however, since some of the synods in the trans-Mississippi area did not support any college, only one-eighth of the resources of the U.L.C.A. supported nine institutions. The institutions with the greatest resources had seventeen times the resources of the least-supported one, yet did not appear over-supported. Midland College was shown in this report to have seven competitors in a fifty-mile radius and nineteen in a 100-mile radius.

As a consequence of this analysis, it seemed imperative to solicit Synods of the U.C.L.A., which, though distant, could augment the resources of Midland. President Martin succeeded in 1937 to persuade the Texas Synod, and shortly before his resignation in 1937, the California Synod to be Midland supporters.



Dr. Horace Ford Martin

In another area the Columbia commission study suggested educational reorientation. The survey had indicated that forty per cent of the students registered had enrolled for teacher training. In response to this the College was reorganized into seven "schools". There were created the School of Education, the School of Fine Arts, the Business, Extension, and Summer Schools, and the Seminary.

THE TRYING THIRTIES In spite of an untoward economic situation, drought and dust storms in this area, the goal of linking the College more vitally to the Church continued to be implemented. The a cappella choir, organized by Prof. Oscar Lyders in 1928, made annually extensive trips, leaving in the churches a deposit of appreciation and good will toward the College. Since 1931, geological field trips, taken in the summers under the direction of Dr. Gilbert Lueninghoener, not only enriched the participants, but, by producing motion pictures, added greatly to the promotional appeal of Midland. When, in spite of these efforts the enrollment declined, the cause was to be sought in the stunting effect of the depression and drought during which the population of Nebraska declined by about thirteen per cent.

TAPPING NEW RESOURCES In 1939 President Martin resigned. The choice of the Board fell upon the pastor of Salem Church at Fremont, Dr. Fred Wiegman, who was to head the College and Seminary during the period of the Second World War. Like his predecessor, he was a product of Midland College and Western Seminary. His father was a travelling missionary of the Midwest Synod. Dr. Wiegman's personality and gifts endeared him quickly to the churches on Midland's territory. He travelled extensively, cultivating old and making new friends for the Fremont institutions.



Dr. Fred Wiegman

OFFICIAL COLLEGE FOR SEVEN SYNODS By gaining the support of the Pacific Synod for Midland the College became the official education institution for the following synods: Kansas, Nebraska, Midwest, Rocky Mountain, Texas, California and Pacific. The Iowa Synod was supporting only Western Seminary. By eliciting an annual financial response known as "Midland Emphasis Week" from the city of Fremont, President Wiegman added new sources of regular support.

The decline of student enrollment to below the 200 mark was an unavoidable consequence of the Second World War. By providing the educational facilities of the College for the training program of the armed services, the College rendered appreciable service to more than 600 of her students who in the course of the war served in the armed forces. The decrease of student enrollment made possible a program of sabbatical leaves for the faculty for the purpose of earning advanced degrees. At the same time the "Forward Midland Campaign" was launched. This financial drive was to provide \$225,000 for post-war improvement, but especially housing for men.

The coolness of the Midwest Synod to the Fremont institutions had given way in the late thirties to a revived interest. The strength of the Synod, which since the establishment of Martin Luther Seminary had been channeled towards its maintenance, was, with its closing in 1934, released for other tasks. The contributions of the Synod to Midland College as late as 1938 were only \$300 annually. With the turn of the decade they rose, until at the time of this writing they have reached \$12,000.

CHANGE IN SYNOD POLICY TOWARD SEMINARY The policy of Synod in regard to her ministerial students also underwent change. After the closing of Martin Luther Seminary, Midwest students for the ministry were directed to pursue their studies at the Chicago Lutheran Seminary. In 1939 the Synod favored Northwestern Seminary. In 1943 the choice of the theological seminary was left by Synod to the student. In 1949, however, upon establishment of Central Theological Seminary, the Synod, by virtue of her representation on the Board, committed herself to Central as her official Seminary.

THE SEMINARY IN DANGER OF CLOSING

The Seminary, in the meantime, showed the evidence of the strictures of the thirties. As a department of the College it shared the economy measures imposed upon Midland by the depression. Its faculty taught part-time at the College. Its library received a meager trickle of new books. Its existence as an institution for the training of ministers was overshadowed by the more pressing needs of the College. The Board of Education of the United Lutheran Church promoted projects of consolidation and merger, which, while not resulting in the closing of the Seminary, cast grave doubts upon the desirability of its existence. That the Seminary was not actually closed in the thirties was due principally to two factors, the loyalty and interest of the Nebraska Synod and the fact that Western Seminary was a department of Midland College.

Midland College, though wrestling with grave financial difficulties, recognized that the closing of the Seminary would constitute only a minor budgetary saving. The loss in potential service to the church would have hindered the assiduously cultivated effort of Midland to justify its existence in terms of her contribution to the welfare and growth of the western Synods. In fact, the repeated financial drives had indicated that the existence of the Seminary as a part of the College stimulated rather than hindered liberality toward the College. Finally, there was the matter of student enrollment at the Seminary. Rather than declining, the student body at the Seminary during the thirties increased fifty-two per cent over the preceding ten year average.

FACULTY CHANGES

The faculty of the Seminary during the thirties showed some changes. Dr. Dysinger rounded out thirty-three years of service to the institution when he retired in 1938. Dr. P. W. H. Frederick, who followed Dr. E. H. Klotsche in 1931, served throughout the decade as professor of Biblical Theology. Dr. Rangeler, who had taught in the department of Christianity at Midland since 1927, followed Dr. J. J. Raun as dean of the Seminary in 1933. Dr. T. D. Rinde accepted a part-time instructorship in the department of Church History, which had been vacated in 1933 by the resignation of Dr. Raun. When Dr. Rangeler retired in 1941, part-time instructors filled the gap until in 1943 the Rev. R. R. Syre joined the faculty. Dr. Rinde was elected to the deanship in 1942, following an interim of two years when Dr. Frederick served as acting dean.

AN ERA OF NEW VITALITY

The Seminary experienced a new era of vitality in the forties. A favorable combination of events contributed toward an increasing appreciation of the Seminary. The war years, with their drain of parish pastors into the chaplaincy and kindred work, brought into sharper focus the services which the Seminary could render to the synods of this territory. Congregations, particularly of our own Synod which hitherto had had only small acquaintance with the institution came, during vacancies, to rely upon the supply service available from the Seminary. While the student enrollment remained at about the same level as during the preceding decade, a greater number of students from our Synod began seeking training at Western. This heralded an awakening interest of our Synod in the Seminary.



MEN'S MEMORIAL HALL

MIDLAND ACCREDITED The improved economic conditions and the subsequent larger benevolent giving increased the prospect of long postponed improvements. The immediate goal for Midland College was the erection of a men's dormitory, "Men's Memorial Hall". Dr. Wiegman's successor, Dr.



Dr. W. P. Hieronymus

W. P. Hieronymus terminated the "Forward Midland Campaign" and proceeded with the construction of the building. The new dormitory was completed and dedicated in conjunction with the sixtieth anniversary celebration of Midland in 1947. The same year saw also the fruition of a faculty-improvement program, which resulted in the full accreditation of the College by the North-Central Association of American Colleges and Universities.

The Seminary also was enabled to realize a long cherished hope. Already under the administration of President Wiegman the dual teaching task of the faculty had been lightened. The three members of the Seminary faculty had taught since 1943 exclusively at the Seminary. The dean of

the Seminary was granted greater administrative autonomy. In 1947 a fourth faculty member in the person of Dr. E. B. Keisler was called.

CENTRAL LUTHERAN THEOLOGICAL SEMINARY

However, the feeling persisted that further successful development of the Seminary depended on complete separation from the College. Under the sponsorship of the Board of Education an exploratory meeting of representatives of the eight supporting synods of Western Seminary was held at Omaha in November, 1946, at which time Dr. A. B. Lentz, Pastor Karl Koenig and Pastor Paul Moessner represented our Synod. On receipt of their report, Synod approved, in principle, changes in regard to seminaries, if such changes become necessary to further cooperative relations with other Lutheran bodies. Synod also favored administrative control of theological education on this territory by the Board of Education of the U.L.C.A. for a period of seven years.

The following year Synod, in concord with the other supporting synods, voted the separation of Western Seminary from Midland College and the re-establishment of the Seminary as a new institution to be known as Central Theological Seminary. On January 19, 1949, the representatives of the Synods convened in Fremont to effect the organization of the new school. Central Theological Seminary thus became the official theological school of our Synod. Dr. E. B. Keisler was appointed acting President of the new institution, which began its official existence as successor to Western Theological Seminary on June 1, 1949.

The experience of the last five decades seems to substantiate the faith that the progress of these institutions of the Church will be an aspect of the

growth and development of the synods. If, in the mercy of God, the next decades hold an increasing unity and growth of Lutheranism, the spearhead of advance will be fashioned in the schools of the Church.

In another and broader sense, the toil of the Church to establish and strengthen her schools continues to be a testimony to her faith in Christian civilization and democratic society. By continuing to feed into the stream of our culture men and women whose spiritual motivations have been implemented by Christian ethics, the Church is rendering a service which indifference can cripple but never supplant. If, in an age of technology and mass organization, man is not to lose the essential attributes of humanity, Christian schools must continue to confront society with the imperatives of the Son of Man.

A SUMMARY

From 1895 to 1950, 302 students attended Western Theological Seminary and its successor, Central Lutheran Theological Seminary. Two-hundred and sixteen of the 302 graduated and served as pastors, missionaries, teachers, and administrators of the Church. Seventy-two served as pastors to Midwest Synod congregations.

ALUMNI AND STUDENTS

(* identifies pastors and who served congregations of the Midwest Synod)

1895

Busard, J. W.
Ringer, C. J.
Schaeffer, Robert G.
Tonsing, Paul G.
Wolfe, Harman A.
Zimmerman, Henry

1896

Kistler, B. Franklin

1897

Berg, Maurice D.
Chambers, James J.
Reitzel, Alva M.
Sand, B. A.

1898

Cramer, David H.
Leamer, Angus B.
McCulloch, John A.
Stauffer, Ezra E.

1900

Combs, Elmer H.
Dresel, A. F.
*Gutleben, John S.
Haskell, Claude D.
Joern, Carl C.
Livers, George W.
Nance, William B.

1901

Herbst, J. M.
Jones, J. M.
Livers, William A.
*Marxen, Henry A.
Pohlman, Hugo
*Spiekermann, August

1902

Bertram, Gustavus A. P.
*Bergfelder, Otto G.
Horn, F. M.
*Klatt, Otto G.
Nielson, Gottlieb C.
*Nussbaum von, Erich P.
*Richter, Richard
Schultz, Charles F.
Swihart, C. N.

1903

Badger, Roy M.
Knudten, Simon G.
*Pfeiffer, Ernst
Skovgard, Thale P.
Voigt, A.

1904

Betz, Allizon R.
*Nikolaitski, Samuel
*Krueger, J. F.
Utesch, John H.

1905

*Bessler, Gottlieb J.
*Didlaukiis, D. F.
Hentsch, Paul O.
Herzog, G. E.
*Jensen, Mogens A.
Kahse, W. T.
*Koolen, Martinus
Martin, Horace Ford
*Mikkelsen, A. T.
Nordsiek, Louis W.
Pilz, Paul M.
Reinekce, Albert
Schimmelpfennig, Herman
*Wegner, Herman
*Weicher, Max H.

1906

- Dybeck, August Max
 *Goemmel, Johann
 Heidenreich, William C.
 *Holzberger, J. M.
 *Kasten, Frederick
 *Lenser, Harman L.
 Livers, Ralph W.
 *Marxen, J. N.
 Moser, Emil E.
 *Ollendorf, August
 *Schuldt, F. C.
 Shirck, Fred R.
 Storm, R.
 Wods, Oscar

1907

- Enger, Jorgen R.
 *Fitting, J. C.
 *Hausmann, Oscar P.
 *Klatt, Gustave
 Lowe, Charles R.
 Martens, Franz E.
 *Matthiesen, John
 *Pott, O. E.
 Psicholz, Herman O.
 Ries, Lauritz F.
 *Scheding, William
 Schmitt, Walter
 *Wiencke, Gustav K.
 *Wilhelm, Carl
 Woods, Lebbeas

1908

- Bonnell, W. S.
 Christ, Fred V.
 *Gehring, Henry
 Mendenhall, G. N.
 Rhode, Herman L.
 Sorenson, John
 *Spielmann, Ernst L.

1909

- Briggs, Arland R.
 Ferster, C. J.
 Groseclose, A. L.
 *Schrader, John W. E.

1910

- *Bahnsen, Ingwer A.

- Brewer, Joseph E.
 *DeFreese, Siefke
 Heisey, Paul H.
 Klose, O. E.
 *Moehring, Rudolph
 Pieper, Christian
 *Pontow, Herman R.
 *Rautenstrauss, Christian
 *Soerensen, Peter A.
 *Wendt, Frederick W. E.

1911

- Flegler, Jacob F.
 Hansen, Edward
 Mennenoeh, Paul
 Wells, W. F.

1912

- Buelow, Paul A. J.
 Gilmer, E. H.
 White, R. Fred

1913

- Blessing, Floyd E.
 Krueger, Gerhard Martin
 Marohn, Alphons A.

1914

- Fritzler, Felician
 *Rhode, H. O.
 *Spehr, Paul Otto
 Seville, C. W.
 Weismiller, Ralph R.

1915

- Doering, Emil W. H.
 Dorn, George
 Machetzski, Paul
 Miller, Joseph C.
 Mortensen, Martin P.

1916

- Braner, Peter
 DeFreese, Klaas
 *Heinz, F. Albin
 Rode, G. A.
 *Ritzen, Martin A.
 Rusch, Carl

1917

- Hershey, John C.
 *Nolte, Fritz W.
 *Schroeder, Martin

Kissel, Arthur E.
Klink, William A.

1918

Byer, Earl A.
Gent, John G.
Herrmann, William F.
Mortensen, James C.

1919

*Koester, William
Schnell, Henry

1920

Maurer, Fred C.
Mellenbruch, Victor
Mortensen, George E.
Mortensen, Ernest C.
Raun, James J.
Spaude, Paul W.
Tonsing, Evan W.
*Urban, Alfred O.

1921

Erich, George J.
Mellenbruch, P. M.
Weertz, Fredrick J.

1922

Larsen, Knud
Peterson, Joseph W.
*Weisenborn, Fredrick

1923

Biel, Alfred J.
Frank, Alfred O.
Friedmann, Carl

1924

*Bloch, Fred H.
Rinde, Thomas D.
Schwerdtfeger, Albert
Young, A. W.

1925

Albright, R. E.
Harder, Max J.
Saas, William H.
Voss, Walter A.
Wells, Earl Glenn

1926

Cordts, Henry C.
Dumler, Henry
Loft, Stinus
Puls, Charles

1927

*Kemper, Carl H.
Sawyer, J. L.
White, Paul C.
Wiegman, Fred C.

1928

Scherer, Henry H.

1929

Steinhoff, L. H.
Wood, E. G.

1930

Davis, Robert V.
Dowler, Hugh H.
Hudson, Guy
*Joens, Herman
Pinkall, Arthur
Spirer, Edward

1931

Bungaard, Lawrence
Kjaer, Jens Christian
Moeller, Walter
Schunck, Karl
Swan, Lightner

1932

Coder, Harry
Livers, Wallace
Martin, Fredrick
Search, G. Lindsay
Weitzenkamp, Louis
Awerkamp, Orval
*Wolff, L. John

1933

Guest, Milton Roy
Hillerman, Herbert G.
*Monnich, Henry
Opperman, Henry
Clark, Harvey
Ihrig, Elmer

1934

Eller, George W.
Gilmer, Max
Jessen, Werner
Krebs, George
Nielsen, Leo
Simonsen, Arthur

1935

Alexander, Willard

Berhenke, Carl

*Churchill, Warren
Haferman, Edward
Haugse, Ernest
Henriksen
Pinkert, Max
Rohlfing, Edward
Whittecarr, George

1936

Alexander, Clarence
Chittenden, Walter J.
DeFreese, Louis
Flora, George R.
Frederick, Sherman
*Pett, Herbert
Schuldt, Theodore
Bjorklund, Harold B.
Mendenhall, George

1937

Mendenhall, Alfred L.
Simon, Blaine

1938

Baird, Vance
Soker, Leland
Wharton, Paul C.
Hirsch, Mark
Hansen, Clarence
Kirkegaard, Leonard

1939

Saathoff, Gilbert
Vosseler, Lawrence

1940

Fuhrmeister, Andrew
Wiegman, Paul
Downey, William

1941

Gigstadt, Karl
Ritzen, Heinz
Bream, Howard

1942

Close, Paul
*DeFreese, Kenneth
*Moore, Milton
Rupley, J.

1943

*DeFreese, Paul
Switzer, Ernest
Hover, William
Eastlack, John
Eaton, Olney
Henning, Wilfred
*Lau, Waldorf

1944 May

Eller, William
Lorimer, Harold
Mumm, Harry
Shiery, John

1944 December

Allport, Thomas
Alsop, Albert
Freeberg, Arthur
Hansen, Elvin
Lentz, Walter
Miller, Richard
Schwartz, Floyd
Shirck, Franklin
*Shirck, Robert
*Spath, Levon

1945

*Anderson, P. O.
Bartels, Raymond
Knutson, Walter
Strong, Allen

1946

Hamilton, Harold
Jacobs, John
*Ritzen, Ralph
*Van Boening, Grant
Youngquist, Theodore

1947

Baglien, John
Bowman, William
Fellner, Marlin
*Nolte, Frederick
Rupley, Keddig
Shirck, John
Suhr, Marvin

1948

Guzman, Carlos
*Hansen, Paul
Shandrick, Albert
Wheatley, Robert

1949

Ashley, Martin

Barthel, Wayne
*Bastian, Edwin P.
Glidewell, Jack
*Schroeder, Martin

1950

*Heuser, Earl
Jacobs, Vernon
Pechman, Warren.

**CENTRAL SEMINARY FACULTY—1950**

(From left to right, front row: Dr. Keisler and Dr. Rinde;
back row: Prof. Syre and Dr. Frederick.)

Administration AND Faculty of Western Theological Seminary AT Atchison, Kansas AND Fremont, Nebraska

1890												1900												1910												1920												1930												1940												1950																																			
												F.D. Attman, DD, pres. & prof.																																																																																															
												J. Clutz, DD, pres. & Midland & prof.																																																																																															
												J.L. Neve, DD, prof.-dean of German dept.												R. Datterson, instr. prof. 1923																																																																																			
												Rev. W. Rantz												Rev. E. Renn																																																																																			
												Rev. J. Schauer												W.A. Sadtler, Ph.D												part time instructors																																																																							
												M. Rhodes, DD												H. Yarger, DD												E. Klotsche, Ph.D, prof.																																																																							
																								Holmes Dysinger, M.A. DD, dean 1910 - 1930 prof. 1905 - 1938																																																																																			
												D. Troxell, DD prof.-pres. 1910-12																																																																																															
																								J. F. Krueger, Ph. D, prof. 1922 pres.												J. Raun, Ph.D, prof. dean 30-33																																																																							
																								R. Deery, Ph. D, pres.												H. Martin, Ph. D, pres. dean-1939-40																																																																							
																								E. Stauffer, pres.																																																																																			
																																				W.F. Rangelier, DD, prof. dean, 1933 - 39																																																																							
																																				P.W. Fredrick, DD, prof. act. dean 40-42																																																																							
																																				T. Rinde, DD, instr. 1938 prof. 1942-49 dean																																																																							
																																																R. Syré, STM prof.																																																											
																																																CENTRAL LUTHERAN THEOLOGICAL SEMINARY an independent institution of the (ULCA) Since 1949 -												E. B. Keisler Th.D. DD prof. 1950 pres.																																															
												Western Seminary an independent Theological institution of the General Synod												Western Seminary administered by Midland College												Western Seminary a department of MIDLAND COLLEGE																																																																							

The Seminary Part of Midland College

The Seminary Part of Midland College

At Atchison, Kansas

At Fremont, Nebraska

MIDLAND COLLEGE AND SEMINARY



Mr. and Mrs. Ferguson from Ridgeley,
Custodian and Housemother at
Central Seminary



Dr. J. Raun
Former Professor and Dean at
Western Seminary

THEOLOGICAL STUDENTS OF THE MIDWEST SYNOD—1950



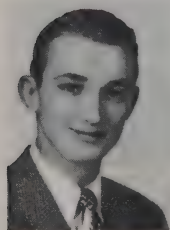
Louis L'Heureux, from First
Lutheran Church, Oklahoma
City, Okla. Entered North-
western 1948.



Fred J. Wolff, of St. John's,
Sterling, Nebraska, entered
Northwestern, Sem. 1949.



Burnell Hartman, from St.
Paul's, Blue Hill, Nebr.
Entered Chicago Lutheran
Seminary 1949.



Daniel Schroeder, St. Paul's,
Glenvil, Nebraska. Entered
Central Seminary 1949.

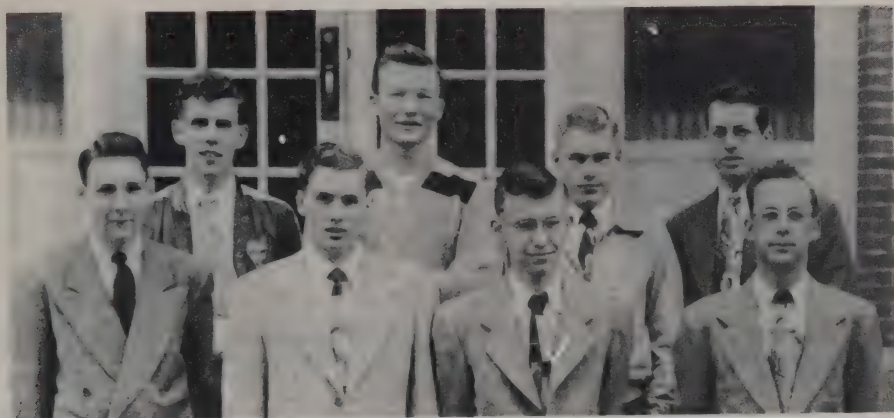


Harlan Brei from St. John's,
Lanham, Nebraska. Entered
Central 1950.



Robert G. Meyer, Graduate
Oklahoma A & M, with B.A.
and M.A. Entered Central
1949.

PRE-THEOLOGICAL STUDENTS OF OUR SYNOD—1950



Front row, left to right: E. Diekhoff, St. John's, Ohio, entered Midland 1949; Arthur Miller, Zion Lutheran, Gothenburg, entered Midland 1946; Harlan Heier, Our Redeemer, Wayne, entered Midland 1948; Robert Oswald, Zion, Hanover, Ks., entered Midland, 1949. Back row: Karl Koenig Yutan, entered Midland 1946; Wesley Fuerst, Hildreth, entered Midland 1947; Paul Koenig, Yutan, entered Midland 1948; Alex Wacker, Frieden's, Lincoln, entered Midland 1947.



Robert Hulse, St. John's, Ohio, entered Midland 1948



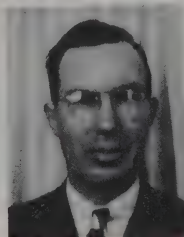
Stanley Rogge, Linn, Ks., entered Midland 1949



Paul Moeller, St. Peter's, Fender, entered Wayne 1948



Sterling Hoshour, First Lutheran, Oklahoma City, Okla., entered St. Olaf's, Northfield, Minn., 1947



Verle Harris, Pappillion, entered Midland 1949



Ed. J. Amend, Zion's, Stillwater, Okla., entered Oklahoma A. & M. 1948; Midland 1950.



Miss Norma Heller, St. Peter's, Pilger, student at Midland preparing for Foreign Mission Field.



Miss Grace Roemer, Ridgeley, student at Midland College preparing for full time church work.



FIRST CENTRAL SEMINARY BOARD OF TRUSTEES, 1948

First row, left to right: Pastors: Wm. Eller, F. D. Boldt, D.D., Paul Moessner, M.A., George Krebs, John Eastlack.
 Second row: Lorin J. Wolff, S.T.M., Vance Baird, Louis de Freese, Leland Soker, Albert Schwertz, D.D., T. J. C. Schuldt.
 Not on the picture: James P. Beasom, Jr., D.D., R. R. Frobenius, L. H. Steinhoff, D.D., Edwin Bracher, Louis P. Speaker, D.D.

LUTHERAN LITERARY BOARD

Compiled by A. B. Lentz

(Sources: "The Golden Book of the Wartburg Synod" by W. Schuelzke; the pertinent issues of the "Zionsbote", and information furnished by Dr. R. R. Belter and Pastor R. Moehring.)

Since their beginnings, the Wartburg Synod (1875) and the German Nebraska Synod (1890), had felt the desirability and the need of possessing their own German official church paper. They felt the need of a church paper which would acquaint the members of their congregations with the work of the Synods and the work of the larger Church. In short they felt the need of a German church paper, which would edify, instruct, and guide its members; promote the Causes of the Church; crystalize and unify the opinions of the Germans, and afford a means of expressing the position of the German Synods to the General Synod and other surrounding Lutheran bodies.

It is true that such a German church paper already existed. It was called the "Lutherische Kirchenfreund"; but it was the property of one man and its editorial policies were controlled by its owner. That owner was Dr. J. Severinghaus, who had begun publishing this paper in 1869. Dr. Severinghaus was also the Director of the Chicago Seminary (cf. pages 26-31); through his paper he wielded considerable influence in the General Synod and because of this influence the General Synod gave support to his Chicago Seminary. Because of these factors Dr. Severinghaus exercised a much larger measure of control over the Seminary and over the opinions of men in the General Synod than the men of the Wartburg Synod and the Midwest Synod felt he should have. As far as control was concerned, both the paper and the Seminary were largely one man affairs. This aroused dissatisfaction. Particularly since Dr. Severinghaus was American born and American trained his ideas and the ideas of the men who came from Germany differed on many matters.

The Wartburg Synod had attempted to solve the problem of bringing the publication under its synodical control by purchasing the "Lutherische Kirchenfreund" from Dr. Severinghaus for \$1,500. While this consideration would seem a trifle now, it proved a heavy burden in those days. Added to this was the fact that the erstwhile editor, Dr. Severinghaus, established a new paper, the "Lutherische Hausfreund". As a result of the divided circulation, Synod was unable to redeem the debt incurred. The Synod had to give up its paper—which reverted back to Dr. Severinghaus, who discontinued his paper the "Hausfreund" in order to reassume the old name, "Lutherische Kirchenfreund". The church paper was again in private hands. The Wartburg brethren accused Dr. Severinghaus of breaking faith with them by establishing another paper, to which Dr. Severinghaus replied that the agreement of sale had not contained any stipulations preventing him from doing so. The German brethren considered this a piece of sharp yankee

trickery and naturally, after these occurrences, the good Doctors stock did not stand very high with the brethren of either the Wartburg or the German Nebraska Synod.

These matters were discussed at a number of Synod conventions. The opinions were crystalized by the presentation of Prof. Dr. Neve, then teaching at the Chicago Seminary, at a convention of the Wartburg Synod held in Belmont, Wisconsin, in 1894. In the enthusiasm generated by the presence of their beloved teacher, Dr. Christian Jensen from Breklum, Germany, and under the impact of the cogent reasoning of Dr. Neve, Synod decided, that the German Seminary in Chicago should be independent of the General Synod and the guidance of the Seminary and the publication of the church paper should not be in the control of an individual. A German controlled Publication Board, in conjunction with a German Book Store, was suggested. The German Nebraska Synod at its convention in Hooper, Nebraska, in 1895 followed the lead of the Wartburg Synod in approving these suggestions. These resolutions became more definite by the appointment of committees instructed to establish a German Publication House and a German Book Store to be owned jointly by both Synods in 1896.

The German Nebraska Synod appointed the pastors R. Neumaerker, J. H. Dirks, G. F. Mueller, and Karl Krueger; The Wartburg Synod appointed the pastors: Wm. Schuelzke, Wm. Rosenstengel, E. E. Ortlepp and G. Probst. This committee, with the exception of Pastor Karl Krueger, who was not present, met in Bethany Lutheran Church, Burlington, Iowa, on October 13, 1896. They organized themselves with the following officers: R. Neumaerker, President; G. Probst, Secretary; E. E. Ortlepp, Treasurer.

ESTABLISHMENT OF ZIONSBOOTE They considered purchasing the "Kirchenfreund" from Pastor Severinghaus, but their small means at hand and the high price asked, \$1,500, made that impractical. So they decided to establish their own church paper to be called "Der Lutherische Zionsbote". It was to be published semi-monthly, with at least 8 pages, size 10 x 13, at a cost of a subscription price of a \$1.00 a year. In addition "Shares" were sold at \$10. each to the membership of the Wartburg and the German Nebraska Synod in order to finance the new venture.

Dr. Neve was appointed the Chief Editor, Pastors Wm. Rosenstengel and R. Neumaerker were appointed Assistant Editors. The first issue of the "Lutherische Zionsbote" appeared under the date line of December 1, 1896.

The new paper found favor; its circulation increased. However, the desire survived to buy out the "Lutherische Kirchenfreund", the "Jugendleuchte", "Kindergarten", "Sonntagschul-Leitfaden" and "Synodal - Kalender", all periodicals of the German Publication Board of Chicago, owned and controlled by Dr. J. Severinghaus. The price was fixed at \$1,500. The purchase was negotiated by the delegates of the German Nebraska and the Wartburg Synods at the meeting of the General Synod in convention at Des Moines, Iowa, in 1900.

The Reverend Dr. Wm. Rosenstengel was selected to direct the Editorial Department, while the management of the publications was entrusted to



Dr. Wm. Rosenstengel

until 1924 when Dr. C. R. Tappert was elected as his successor by the United Lutheran Church Convention. In this connection it might be well to note,



Dr. C. R. Tappert

with the "Kirchenblatt" of the American Lutheran Church, which was printed at Columbus, Ohio. However, this venture was not very successful and lasted only a few years. Thus ends the story of a German church paper.

**OBITUARY OF A
GERMAN CHURCH
PAPER**

The "Lutherische Zionsbote" born 1896, a serving maid for the Wartburg and the Midwest Synods, increased and grew in influence and power until she attained the age of 26 years. Then she was joined in a marriage of convenience to serve a larger clientele. She humbly accepted the new name "Lutherische Herold", which her new master gave her and served in characteristic faithfulness for twenty more years. After four years of illness she finally succumbed to complete suspension in 1946. Her chief characteristics were: faithfulness to the Lutheran Confessions; conservative in Lutheran Theology; irenic, courteous and kindly in inter-Lutheran relations. From her very beginning it was her intention and devout hope to serve all the Germans of the General Synod. That was the slogan she carried on her mast-

Reverend Dr. F. Bahr. Dr. Neumaerker became Editor for the Youth papers "Jugendleuchte", "Kindergarten", called "Jugendbote". He continued editing these until 1920, when they were discontinued. Dr. Rosenstengel served as Editor of the "Zionsbote" until his illness in 1920. He died in 1921. During his illness the "Zionsbote" was edited by Dr. R. Neumann. Dr. Neumann was released by Dr. E. E. Ortlepp in January, 1922. In October, 1922, the "Lutherische Zionsbote" and the "Deutsche Lutheraner", a German paper of the Eastern Synods, (particularly the General Council, which had merged into the United Lutheran Church in America in 1918) were combined into one paper, called the "Lutherische Herold". Dr. E. E. Ortlepp was retained as Editor

head: "Official Organ of the Germans in the General Synod". She did not fully succeed in this ambition while under the General Synod. But she succeeded beyond her expectations when she actually became the official organ of the Germans in the United Lutheran Church.

Due to the exigencies of our national life and other circumstances beyond her control she barely attained the half century mark. But those years she did serve were determinative in the Lutheran Church in America. She unified the Germans of the General Synod and the General Council; solidified their conservatism, in some small measure modified American Lutheranism and multiplied the contacts and avenues of expression and impression to include into the circle of friendship other general Lutheran bodies.

She hath done a good work. Pax vobiscum!

THE PUBLICATION HOUSE



Pastor E. E. Ortlepp

At the same time that the Joint Committee of both Synods had established their own church paper they had also established their own bookstore and publication house, "German Literary Board" (this name was changed in 1918 to "Lutheran Literary Board"). The first manager was Pastor E. E. Ortlepp at Greenville, Ohio, where the first headquarters were established. Under his aggressive and wise management the enterprise showed annually increasing profits. The profits according to previous agreement were prorated back to the two Synods in proportion to business furnished.

TRANSFER OF BOOKSTORE In January, 1899, the Bookstore and the Publication House was transferred to Burlington, Iowa, and Dr. R. R. Neumann, Pastor of the Bethany Church at Burlington, took over the management.



Dr. R. R. Neumann

For the first years the office was in the study of the parsonage of Bethany Church. Later three store rooms were rented on Vine Street, Burlington. A few years later the business was moved to Eighth and Elm Street in Burlington which remained its location until it was sold. Under Dr. R. R. Neumann's able management the publication business enjoyed a surprising growth, even though the need of sufficient capital was often felt. Through the instrumentality of the German Literary Board, later the Lutheran Literary Board, Burlington, Iowa, is favorably known throughout the church at home and abroad. Dr. Neumann served as manager from January, 1899, until September, 1943. In 1929 he was called to a Professorship at Carthage College. In order to make it possible for the business to function

properly under the part time absence of the Manager the Trustees promoted Miss Clara Vollmer, now the wife of Pastor Rudolf Moehring, to the position of Assistant Manager. By experience and training she was well fitted for this assignment. She had grown up with the business, beginning work in 1901, helping in the store while still in high school and in commercial college. With the expanding business her responsibilities increased until finally in 1929 she was empowered as the Assistant Manager.



Miss Clara Vollmer

In September, 1943, Dr. R. R. Belter, Pastor of Bethany Church at Burlington, Iowa, took over the responsibilities of Manager of the Lutheran Literary Board. He served ably until the Midwest and the Wartburg Synods sold the Lutheran Literary Board to the United Lutheran Publication House in 1947, for \$25,000. The money was then equally divided between the Wartburg and the Midwest Synods. During Pastor Belter's administration the Young People of Bethany Church helped a great deal with the clerical work.



Dr. R. R. Belter

The Church owes a debt of gratitude to all who have so ably and faithfully served the church in this particular enterprise.

Lutheran Literary Board fulfilled a great mission in meeting the bi-lingual demands of pastors and congregations. Good literature was translated into English and thus made available to German-English Pastors. It published textbooks used by Bible Schools, colleges and seminaries of many denominations, which were used year after year. Only one-third of its business came from the churches of the Wartburg and Midwest Synods. No financial support was ever given this corporation. It was self-supporting.

The policy of the Board was to be very careful about the books which it printed. As one of the older men said: "We always felt responsible for every word which we printed; no man's faith should ever be hurt through any neglect on our part".

LISTING OF BOOKS PUBLISHED BY LUTHERAN LITERARY BOARD

No listing of German books printed and supplies distributed during the first 25 years of its existence is available to your compiler. If your writers memory serves him right, Lutheran Literary Board published annually the "Zionsbote Kalender". It also published German Sunday School Material, Catechetical material, German Prayer Books, Baptismal, Confirmation and Wedding Certificates and other materials in demand, and, for instance: Dr. J. L. Neve's — "Kurzgefasste Geschichte der Lutherischen Kirche in Amerika". (later translated into English.)

For the English books your writer is indebted to Dr. R. R. Belter for a partial listing of the most outstanding books published by L. L. B.

- E. E. Ortlepp's — History of Christ's Passion (3 Vol.).
"Introduction to Lutheran Symbolics" (Textbook).
- J. Neve - Allbeck — "History of the Lutheran Church in America"
(Out of print—Textbook).
- J. L. Neve — "Churches and Sects of Christendom"
(Now being reprinted by Blair Publ. House, Blair, Nebr.—Textbook).
- E. Klotsche — "An Outline of the History of Doctrines"
(Out of print—Textbook).
- E. Klotsche — "Christian Symbolics"
(Textbook).
- L. S. Keyser — "A System of Christian Evidence"
(9 Editions—Textbook).
- L. S. Keyser — "The Philosophy of Christianity"
(Textbook).
- L. S. Keyser — "A System of Natural Theism"
(Textbook).
- L. S. Keyser — "A System of General Ethics"
(5th Edition—Textbook).
- L. S. Keyser — "A Manual of Christian Ethics"
(Textbook).
- L. S. Keyser — "A Handbook of Christian Psychology"
(Textbook).
- C. H. Little — "Disputed Doctrines"
(Textbook).
- C. H. Little — "New Testament Handbook"
(Textbook).
- L. Gruber — "The First English New Testament"
- L. Gruber — "Whence Came the Universe"
- L. Gruber — "The Six Creative Days"
- W. H. Shepher — "The Bible And Science"
(Out of print—Textbook).
- T. Bruce Birch — "De Sacramento Altaris by Wm. of Ockham"
Transliterated and Translated, Edited.
Edition with Latin and English Text.
Edition with English Text.

- Paul W. Spaude — "The Lutheran Church Under American Influence".
 Lahr McCord — "The Perfect Life"
 (A Life of Jesus according to the Gospel Writers)
 (Textbook).
 E. Klotsche — "The History of Christian Doctrine"
 (A more elaborate presentation than the Outline of the
 History of Christian Doctrine—(last chapter by J. Theo.
 Mueller)—Textbook).
 L. Gruber — "What After Death".
 R. R. Neumann — "The Book of Job—A Metrical Translation".
 R. R. Neumann — "The Wisdom of Job and Social Distresse of Today".
 R. R. Neumann — "The Personality Ideal in the Light of the Reformation".

Sermon Books

- J. W. Richards — "Day Dawn"
 (Funeral Sermons).
 Shepfer — "When Death Speaks"
 (Funeral Sermons).
 Dallas C. Baer — "The Old Gospel for New Times" (2 Vol.)
 (Sermons on the Ancient Gospels).
 Dallas C. Baer — "Christ Is the Gospel" (2 Vol.)
 (Sermons on the Eisenach Gospels).
 Dallas C. Baer — "Blue Prints for Great Living" (2 Vol.)
 (Sermons on the Ancient Epistles).
 Dallas C. Baer — "Living Messages from the Epistles" (2 Vol.)
 (Sermons on the Eisenach Epistles).
 Dallas C. Baer — "Light From the Old For a New Order" (2 Vol.)
 Dallas C. Baer — "The Amazing Christ" (1 Vol.)
 (Lenten Sermons).
 R. R. Neumann — "The Voice From the Cross" (Lenten Sermons).
 R. R. Neumann — "The Cross of Golgatha" (Lenten Sermons).
 R. R. Belter — "The 'Ifs' of Lent" (Sermonettes).
 R. R. Belter — "I Crucified the Lord" (Lenten Devotionals).
 R. R. Belter — "Sin" (Lent).
 R. R. Belter — "Lenten Names Pictures of Jesus".
 R. R. Belter — "You and Your Church Pastor" (Brochure).
 R. R. Belter — "Personalities In the Christmas Story".
 A. Bard — "Ships That Pass in the Night" (Sermons).
 A. Bard — "The Dawn of Tomorrow" (Sermons).
 A. Bard — "Your Flag and My Flag" (Patriotic Addresses).
 A. Bard — "Shall We Scrap the Ten Commandments".
 A. Bard — "Broadly Speaking".
 J. W. Richards — "The Sacrament And the Word"
 (A translation of Dr. Ahlfeld's Sermons).
 S. P. Long — "Luther and the Radio"
 (Lectures on Luther's Small Catechism).
 A Bard — "The Mighty Fortress of Our Faith"
 (Restatement of the Faith).

Catechetical Helps

- John B. Gardner — "Our Lutheran Faith"
 A Series of Adult Lectures, based on Luther's Catechism.
- John B. Gardner — "Examination Questions for Catechumens".
- John B. Gardner — "A Book of Instruction" (For Adults).
- John B. Gardner — "The Bible Basis of the Catechism"
 (Copy Book Form).
- John B. Gardner — "The Life of Christ"
 (Copy Book Form).
- R. Neumann — "Handbook of Religious Instruction".
- Alexander J. D. Haupt — "The Golden Ladder from Earth to Heaven".
- John Theo. Mueller — "Luther's Large Catechism".
- Oliver D. Baltzly — "Catechetical Evangelization".
- W. A. Zundel — "Fundamentals of Lutheran Church Government".
- E. Ortlepp — "Luther's Small Catechism".
- Joseph Stump — "Luther's Catechism—With an Explanation".
 "Luther's Small Catechism—General Synod Edition".
 "Study Helps In The Catechism—Series A.
 "Study Helps In The Catechism—Series B.
 "Pilger Bible History".

Starck's Prayer Books.

Baptismal and Confirmation Booklets.

Baptismal, Confirmation, and Wedding Certificates.

(This Listing is incomplete—Only those Titles available to your compiler are reported.)

Part Three

OUR ORGANIZATIONS

I

THE SYNODICAL WOMEN'S MISSIONARY SOCIETY

by Pastor M. Schroeder, Sr., D. D.

When in 1948 the Synodical Women's Missionary Society met for the observation of its 30th anniversary, at St. Paul's Lutheran Church in Emerson, Nebraska, with hundreds in attendance, only a few could be present who knew about the unassuming, little gatherings which made up conventions a generation ago. But, every growth must have a beginning. There must be a planting of the grain of wheat, for a time hidden from view, if ever fruit is expected.

The planting of that grain of wheat goes back into a dim past, the written records of which are no longer available. Early during this century there were pastors who used the meeting of their Ladies Aid societies to implant into the hearts of the members a desire for missionary work. In this way some became regular contributors to the missionary cause as represented by the national Women's Home and Foreign Missionary Society, a division of the General Synod of the Lutheran Church. These societies, or their pastors, sent their offerings to Mrs. Karl Krueger of Atchison, Kansas, where Midland College and the Western Theological Seminary were then located. Mrs. Krueger, it may be remarked in passing, was the mother of Karl Krueger, famed conductor of the Detroit Symphony Orchestra, born in Zion Lutheran parsonage at Hooper, Nebraska. Her husband was one of the earliest members of Midwest Synod and later became professor at Midland College, from which place he served our synod's charge at Lancaster, Kansas, which merged with the Kansas Synod congregation of the same place when the use of the German language was no longer needed.

In 1916, when her husband was planning for retirement, Mrs. Krueger handed her little record book to Mrs. M. Schroeder, taking from her the promise to help, as much as possible, in spreading the cause of missions among the women of the Midwest Synod. Though it was quite a responsibility that had been assumed, upon arrival with her husband in their first congregation, St. Peter's, twelve miles northeast of Falls City, Nebraska, a Women's Missionary Society was soon organized and a new contributor had been added in the little green book.

By 1917, the pebble that had been cast upon quiet waters began to draw rings. Several women felt that the inarticulate and loose handling of the cause should be replaced by an organization similar to that in neighboring district synods. To explore the possibilities and to make eventual plans, a meeting was called for November 2, 1917, at the parsonage of Tabitha Home. There were present: Mrs. Ernest Walter, the hostess; Mrs. Chr. Sick, sister of Mrs. Karl Krueger; and Mrs. M. Schroeder; and a missionary on furlough from India, Miss Wunderlich. Chief problem under discussion, according to the record, was how to secure missionary literature in German, in addition to the existing and easily available material in English. As only occasional

leaflets, unsuited for regular programs, made their appearance now and then in the German language, a solution was sought through cooperation with the Wartburg Synod and the Lutheran Literary Board at Burlington, Iowa. The problem was also submitted to the missionary headquarters in Philadelphia, which, in due course, went far out of its way to help these midwestern women. With the foundation laid, such as it was, the next step was to bring about a "synod-wide" organization, and there was the rub. Much effort was put forth to popularize the idea, but it was a chilly winter in synodical circles that followed the November meeting. Icicles all over the place. Letters were sent to every pastor in synod to come with some women delegates to the organization meeting. Particularly the officers of synod were asked for their counsel and possible support.

So the day, April 26, 1918, set for the organization, arrived. St. John's Church, Lincoln, Nebraska, was host to the "convention". Who came? The same few women as before, who had planned at that November meeting a grand and glorious send-off for the new movement. However, reinforcements had been brought up in the persons of delegates from their respective congregation. These were there and no more, when the "convention" was officially opened in the morning of the appointed day. As for pastors who had responded to the invitation, of the eighty-six then listed as members of synod, the good women had to depend upon their preacher-husbands who, for better or for worse, were always dutifully present in this seemingly hopeless task. All this may sound gloomy and most discouraging. In a way, it was. But, these early birds had ideas. They had heard and read enough of similar efforts in other synods where, in some instances, ministerial displeasure, inspired and guided by superior wisdom, had forced the women to disband. No such danger existed for these Midwest women. They were free to do their best. Although it was a meagre attendance that greeted their first efforts, this first convention achieved its purpose. They **did** organize into a synodical society, puny and of no consequence though it must have appeared to the casual observer. But, let the recorded minutes of that first meeting tell what they did here. Quote:

"The meeting was called to order by Mrs. Earnest Walter. As temporary chairman was elected Mrs. M. Schroeder, Mrs. E. Walter was elected temporary secretary. After the singing of a hymn, Mrs. F. Rabe read the Scripture lesson and Rev. Fr. Rabe, pastor of St. John's Church, offered prayer. In an address of welcome, Mrs. Rabe expressed her regrets that no more delegates had come to participate in this occasion. After that, Mrs. Walter read a paper in German, covering the work which has been done in the German Nebraska Synod and the possibilities of what might be done. It was followed by a discussion. After that followed the hymn 'Ich bete an die Macht der Liebe'. Mrs. Ernest Klotsche then read a paper in German about her experiences as a missionary's wife in India, emphasizing the need for women's activities. Mrs. Christian Sick then presented, in English, a paper on a model missionary society, the discussion of which brought up the problem of German literature. Several women volunteered to translate material from **Lutheran Woman's Work** to be published in the **Lutherischer Zionsbote**, arrangements for which had been made with the Lutheran Literary Board at Burlington, Iowa. With the singing of "Abide with us our Saviour", the morning session, after the appointment of a committee on resolutions, came to a close."

Putting aside for a moment the minutes in the secretary's record book, it should be inserted here that during the noon hour a sizable crowd had gathered. When the afternoon session opened the little church was well filled, a fact which injected new enthusiasm into the hearts of the promoters. With this changed picture in mind we now read on what more the record reveals.

"After a pleasant dinner hour the afternoon session was opened with song and prayer by Rev. E. Walter. Then followed a very interesting lecture about Africa by Mrs. H. O. Rhode. She told about her trip, first impressions, and the work in Liberia. After another song, Mrs. Sick, upon special request, read once more her paper on a model missionary society. Mrs. Badger, (wife of the pastor of Grace Church, Lincoln), then gave some helpful hints and explanations about the Women's Home and Foreign Mission Society and its aim. An inspiring paper, "Why We Should Organize", was read by Mrs. Schroeder, giving us a desire to unite our efforts for the King's work. Then followed the business for which the meeting had been called. After the motion to organize, the proposed constitution was read and adopted. The motion carried. All present joined then in singing "Now thank we all our God". Then followed the election of permanent officers with the following result: president, Mrs. Christian Sick; vice-president, Mrs. Ernest Klotzsche; secretary, Mrs. Ernest Walter; treasurer, Mrs. Martin Schroeder". So far the verbal record of this first convention.

Summarizing the report of the committee on resolutions which followed the election of officers, we find twelve separate items, from the customary courtesies to all and sundry people who had helped to make this convention possible to the securing of more societies into the organization, more subscribers to **Lutheran Woman's Work**, and an adequate amount of publicity thru the church papers. This accomplished, the women parted to meet again the following year at St. John's Church, Sterling, Nebraska. It was a small beginning indeed. Only three local societies were available to make up the synodical organization. These were, St. John's, Lincoln, St. John's, Sterling; and St. Peter's, Falls City. St. John's Church of Lincoln, at the time of this writing is about to pass out of existence, but it will be remembered as the birthplace of the Women's Missionary Society of the Midwest Synod.

The twelve months following the organization were filled with eager efforts to bring about the realization of the resolutions passed at Lincoln. Several more pastors became interested and invited one or the other of the newly elected officers of the society to speak to their women. The result, by comparison was astonishing. Three times as many congregations were represented at the second annual meeting as there were at the first, namely nine. At this convention in 1919, the Sterling Church, (the Rev. Christian Sick, pastor) was well filled at all meetings and enthusiasm ran high. The results showed themselves also in the increase of dues and other contributions to the missionary cause. Whereas before the organization the total gifts sent to the General Treasury in Philadelphia was considerably below the one hundred mark, in 1919, for all purposes, the sum of \$192.83 could be reported, and in 1920 it had grown to \$338.41. Such figures, then, seemed unbelievable. This alone speaks vividly for the reception the new organization was given by part of the Midwest Synod after it was once started. For further description of the growth see the separate charts which tell the story in detail from year to year (pages 282-283).

While there was much cause on the part of the active participants to rejoice, in recounting those early days it must not be overlooked that a few

thorns made themselves felt. Even if there were nine societies that could be reported in 1919, there were still 80 other congregations in synod that had not been heard from. But as time passed, many of these too saw the benefit of a Womens Missionary Society in their midst, and in due time joined the growing list. Though in 1919 only one out of every ten Midwest Synod congregations were represented in the synodical womens missionary organization, in 1949 the proportion had changed to one out of every two, or exactly one-half of the entire synod. This record speaks a more eloquent language than many words can convey. It is to the credit of the younger generation in Midwest parsonages and an active lay membership that such results have been attained.

As for thorns along this path of success, to the present's proud achievements, a few might be mentioned. Chief among them was the language question. The first world war had just come to an end and left much divided opinion in its wake. German was still used predominantly in most churches. At the same time the use of the language of the country had risen, openly or otherwise much in favor for use in the churches. Not all pastors, supported by the older generation, liked the idea of changing to English. The result was that the young organization, which could look at both sides of the question, was eyed in certain quarters with suspicion, if not antagonism. It was to be expected and every effort was made to soothe ruffled feelings. As stated before, the missionary headquarters in Philadelphia did everything possible to supply necessary literature in German. It was something new even to them. In this connection the national officers should be gratefully remembered for their all out assistance they gave to the struggling Society.

In spite of all sincere efforts there were still too many pastors who declined to use these German and English missionary pamphlets in their churches. For this reason, as time went on, it was discovered that an unnecessary expense was heaped upon the national treasury and the production of special German material was discontinued. It can not be denied that it was the English speaking younger generation who really were the most active women in the movement, often out of tune to this subject with their own pastors. All this was understandable. Practically all of the pastors of thirty years ago had come from across the sea. They themselves were, in a sense, foreign missionaries, sent here to gather and serve Lutheran people from Lutheran lands in the language they knew best. To them, the traditional annual mission festival, held in the fall of the year after the harvest, a custom continued from the mother country, was considered sufficient for the congregation's missionary information, inspiration, and the gathering in of financial support of the work. After all, every human being is the product of his age and environment.

Another knot presented itself in the fact that in those early days women had not yet achieved their rightful place in public affairs as they have today. The women's right to vote had not yet materialized. It was purely a man's world when these first beginnings were made. In some of our congregations it still is. For a woman to take the lead in a devotional meeting in our midst was unheard of. Pastors alone claimed that right, a right gladly delegated to him by a generation of laymen and women simply not used to active participation in religious gatherings. St. Paul's injunction, "Let the women keep silence in the churches", (1 Cor. 14,34) was cuttingly suggested to the mission minded women, and many others agreed with this. They were of the old school, willing to go to church and leave well enough alone as far as anything

else than a Ladies Aid was concerned, if they even had that to add life to their local church work.

Tied up with the other drawbacks was the predicament into which the young movement placed the officers of Synod. They, torn by conflicting ideas concerning the new synodical organization, which had not even been recognized on the floor of synod, felt highly uneasy about it. Furthermore, they did not want to commit themselves until this matter had found more favor with the brethren. Year after year, from the very beginning, the president of synod received an invitation to be present and deliver the principal sermon. And year after year there was no result. Year after year the invitation was disregarded. But with the approach of the tenth anniversary, by which time the work of the society had proven its worth, the recurring request was granted and the convention was honored with a presidential sermon. Its message still lingers. It was based on 1. Corinthians, chapter 14, and described woman's place in the church as found in that colorful text by St. Paul. The intervening years have not wiped out the memory of that topic. At any rate, the synodical society had reached a degree of maturity and could no longer be ignored. For the hard working women it meant another step forward in their endeavors to make their organization count.

Enumerating the handicaps that were encountered in the Society's early history, we must not overlook that of getting delegates to the conventions. The automobile of thirty years ago, like television today, was still in its early stages. Touring cars on high pressure tires and buggy springs, curtains flapping, and a motor of uncertain reliability under the hood, were the modern conveyances then. Our highways were mudroads. Grading and gravel came later. Railroads were still depended upon for distances we may laugh at today. The comfort with which we today step into a limousine and push it along on a paved boulevard to most any desired destination was then not even a dream, and would have been simply unbelievable. This may well explain why it was far more complicated to bring about a well attended convention. It was then, more so than now, chiefly the pastor's job to see to it that his women came in contact with the expanding movement, by offering his jalopy and service as a driver. None had ever to regret to have helped the women of his congregation to a greater understanding of the work in the Kingdom, which only a missionary meeting affords in its singular way. Though it was a steep hill and, by comparison with now, slow progress was made in those early years, every new face, every word of encouragement at convention time helped over obstacles that had to be encountered.

And, speaking about conventions, after the sixth in 1923, the Society ran into trouble. With only a few congregations to draw from in which to hold their yearly meetings, in 1924, so they discovered, all available invitations had been used up. Was this to be the signal that the end of the road had been reached? To the sceptical observer such might have been the case. Not to that group of women, seasoned in trouble as they were. Encouraged by the moderate success they had to their credit they knew that labor in the Kingdom is not easy. So, in 1924, only a small skeleton meeting was held on the part of the officers and department secretaries. The records show that in spite of this interruption, the work went ahead increasing membership and contributions. Fortunately, it was the only time that no additional church doors could be found that would open to their convention. In the following

year, 1925, First St. Paul's Church, Hastings, beckoned and the Society had once more found a home for its convention. The next year was marked by added interest in every way and, for the first time, the \$1000 line in contributions had been exceeded. (In 1948 it was nearly ten times that much.) All of this points to the fact that a temporary slow-down in carrying out the great commission does not necessarily indicate its end.

Incidentally, it might be mentioned here, that during the late 1920's another synodical women's organization came into being, the Martin Luther Seminary Guild. The seminary at Lincoln depending mostly upon local synodical support, naturally valued the help which organized women can give to a cause so close to home, training young men for the ministry in one's own synod. That the existence of the Guild retarded the development of the Missionary Society can hardly be said. The synod was large enough to hold both organizations, one helping in more practical ways in the administration of the Seminary, the other laying stress on information and inspiration concerning the world wide fields of our Lord's vineyard, while at the same time not overlooking local needs.

Looking upon the history of the Society as a whole, the records reflect the fortunes and misfortunes that befell our midwest region economically during these thirty years. Up to 1931 the treasurer's annual report showed every year an increase in dues and contributions over the previous twelve-months period. At that time our nation passed through a crisis. Twelve million breadwinners were without work. A cycle of crop failures and low prices had set in. Banks closed by the thousands. The effects were felt everywhere in church work, including our Society. In 1923 the financial increases came to a stop and did not reach again that level until 1941, or ten years later. Those ten years had spelled ruin for many in town and country alike. No person, or group of persons in charge of the hopeful Missionary could be held responsible for the reverse in its finances. When the war came and money became again available, the income skyrocketed in phenomenal manner, proving that the will to do good had been hindered but for a time, and was once more free to carry on the great task of mission.

Apart from the financial aspect, there is another way of measuring growth and unfolding of the synodical Women's Missionary Society. It is in the number of officers and department secretaries that the advancing development can be observed. While at the beginning there were barely enough women inclined to fill the most necessary three offices of president, secretary, and treasurer, there are now five officers and nine department secretaries with year round duties to fulfill. This increase speaks for itself and must not be overlooked along with the increase in membership (shown on chart) in appreciating the great contribution which the existence of this synodical body has made to the spiritual life in all congregations concerned and the benefits made available to others, at home and beyond the sea. Though money alone should not be used as a sign of spiritual accomplishment, it is nevertheless a barometer of the Christian atmosphere that prevails. During thirty years of existence there has passed through the hands of the Society's Treasurer the sum of \$69,383.21, and, (this should make you sit up), more than half that amount, \$34,879.54, was contributed during the last five years. If this is an indication of a new momentum which the zeal of the Women's Missionary Society has released, great things will be in store for the Kingdom of God on account of its presence in the Midwest Synod.

PRESIDENTS OF THE WOMEN'S MISSIONARY SOCIETY



Mrs. C. Sick



Mrs. E. Walter



Mrs. S. De Freese



Mrs. H. O. Rhode



Mrs. M. Schroeder



Mrs. G. Swanson

Member of the General W.M.S. Board
1940-1947



Mrs. C. Goldenstein



Mrs. Hugo Welchert



Mrs. A. C. Myrom

SYNODICAL W. M. S. OFFICERS 1918-1949

<u>PRESIDENT</u>	<u>VICE PRESIDENT</u>	<u>SECRETARY</u>	<u>TREASURER</u>	<u>STAT'L SECRETARY</u>
1918 MRS. C. SICK	MRS. E. KLOTSCHÉ	MRS. E. WALTER	MRS. M. SCHROEDER
1919 "	MRS. F. RABE	"	"
1920 "	"	"	"
1921 "	"	"	"	MRS. W. ERNEST
1922 MRS. E. WALTER	MRS. C. SICK	MRS. A. FLATOW	"	"
1923 "	"	"	"	"
1924 "	"	"	"	"
1925 MRS. S. DE FREESE	MRS. E. WALTER	MRS. E. NIEBAUM	MRS. J. KUPFER	MRS. M. SCHROEDER
1926 "	"	"	"	"
1927 "	"	MISS D. JOHANNSEN	"	"
1928 "	"	"	"	"
1929 "	"	"	"	"
1930 "	"	MRS. F. FISCHER	"	MISS F. WIEGMANN
1931 MRS. E. WALTER	MRS. H. O. RHODE	"	MISS D. JOHANNSEN	"
1932 "	"	MRS. L. F. VOLPP	"	MRS. M. KOOLEN
1933 MRS. H. O. RHODE	MRS. M. SCHROEDER	"	"	MRS. F. O. SCHULT
1934 "	"	MISS S. WATERMANN	"	"
1935 MRS. M. SCHROEDER	MRS. E. DANAUER	"	"	"
1936 "	"	"	"	"
1937 "	MISS S. WATERMAN	MISS M. LANGHORST	MRS. E. KRAMER	MRS. W. THOMAS
1938 MRS. G. SWANSON	"	"	"	"
1939 "	"	MRS. D. STRENGER	"	"
1940 "	MRS. WM. PFEIFFER	MRS. H. WELCHERT	"	MRS. E. WALTERS
1941 MRS. C. GOLDENSTEIN	"	"	MISS D. JOHANNSEN	"
1942 "	"	"	"	"
1943 "	MRS. H. WELCHERT	MRS. L. BUSBOOM	MRS. A. LENTZ	"
1944 MRS. H. WELCHERT	MRS. MA. RITZEN	"	"	MRS. W. CHURCHILL
1945 "	"	MRS. K. DE FREESE	"	"
1946 "	"	MRS. H. PEARSON	"	"
1947 MRS. A. C. MYROM	MRS. L. SCHRADER	MRS. W. P. CANNING	MRS. MA. RITZEN	"
1948 "	MRS. R. LEBSACK	"	"	"



The Seventh Annual Convention of the Women's Missionary Society at Hastings,
Nebr., Oct. 5-6, 1925

II

THE BROTHERHOOD

by Rev. R. L. Jobman

The Synodical Brotherhood is the youngest and one of the fastest growing of the auxiliary organizations. In a period of nine years it has grown from four local Brotherhoods into an active synodical organization consisting of twenty-six Brotherhoods.

The Synodical Brotherhood had its beginning in the summer of 1940, when the President of the Midwest Synod, Pastor F. W. Nolte, sent the following letter, "to the Pastors Dr. F. C. Schuldt, Rev. H. J. Diekhoff, Rev. R. L. Jobman, 'Dear Brethren—I have been approached regarding the organization of a Brotherhood of the Midwest Synod. It is my conviction that the time has arrived when it is necessary to organize the different congregational Brotherhoods existing, into a Synodical organization.

* * * * I herewith appoint you as a committee of three to serve on this committee, and hope that you will accept this appointment. I would like to appoint Dr. Schuldt as temporary chairman in order that a suitable place and time be arrived at where and when this committee can meet in order to be organized * * * * F. W. Nolte"

In order that steps could be taken so that the Midwest Synodical Brotherhood could be represented and received at the National Lutheran Brotherhood Convention at Omaha in October, 1940, the members of the committee were appointed as the de facto officers. These officers were to serve until a convention could be held where the Midwest Synodical Brotherhood could be officially organized. These de facto officers were, Dr. F. C. Schuldt, president; Rev. H. J. Diekhoff, secretary, and Rev. R. L. Jobman, treasurer. Fred S. Walter, Creston, Nebraska, was appointed as delegate to the National Convention held in Omaha in 1940, at which time the Brotherhood was recognized and received into the National organization.

The first convention was held at St. Peter's Lutheran Church at Creston, Nebraska, on May, 1941. It was here that the constitution was adopted and the synodical organization had its real beginning.

At the time the committee was appointed there were four active Brotherhoods, namely, St. Peter's, Creston; St. Paul's, Emerson; First St. Paul's, Hastings; and St. John's, Ohio. Soon other Brotherhoods were organized. Charter membership was held open until July 1, 1942. The official list of these charter members does not appear in the minutes. However, the Brotherhoods paying dues before this time and those whose names appear in the minutes are: St. John's, Bennington; St. Peter's, Creston, Trinity, Columbus; St. Paul's, Emerson; Zion, Hanover, Kans.; St. Paul's, Hooper, Nebraska; St. John's, Ohio; Zion, Platte Center; and First Lutheran, Syracuse.

At the first convention held at Creston, fifteen congregations were represented at the business sessions, according to the minutes. They were St. Paul's, Hooper; St. Paul's, Emerson; St. Paul's, Hastings; St. John's, Ohio; St. Peter's, Creston; St. John's, Bennington; Zion, Hooper; St. John's, Schuyler; Our Redeemer, Wayne; Christ, Louisville; First Lutheran, Syracuse; St. Paul's, Leigh; Friedens, Lincoln; Zion, Hanover, Kansas; and St. John's, Westboro,

Missouri. Nine of these churches were represented only by their pastors, who were interested in Brotherhood work and who assisted the organization.

The following were elected: Fred S. Walter, Creston, President; William Weiss, Ohioa, Vice-president; Louis Volpp, Hooper, Secretary; and Burton Copenhaver, Syracuse, Treasurer. Pastors H. J. Diekhoff, Ohioa, and R. L. Jobman, Creston, were elected as Pastoral Advisory members on the Executive Committee. Donald Braithwait, Columbus, later was appointed by the Executive Committee as the Statistical Secretary. He was elected to this office at the next convention. The Statistical Secretary has since then also been a member of the Executive Committee.

Four have served as presidents of the Synodical Brotherhood, namely, Fred S. Walter, Creston, 1941-1945; W. A. Phillipi, Ohioa, 1945-1946; Melvin Ruwe, Fontanelle, 1946-48; and John Rasmussen, Fontanelle, who was elected in 1948 and still serves in that capacity. Others who have served as officers are: Vice Presidents, William Weiss, Ohioa, 1941-1943; Edgar Havekost, Scribner, 1943-1944; Erwin Engel, Columbus, 1944-1946; and Ed Engel, Columbus, 1946 Secretaries: Louis Volpp, Hooper, 1941-1943; William Stolze, Emerson, 1943-1946; Leonard Luschen, Bennington, 1946-1948, and John Peters, Hooper, 1948 Treasurers: Burton Copenhaver, Syracuse, 1941-43; George Schwank, Columbus, 1943-1946; George Borchers, Platte Center, 1946-1947; and E. J. Warnemunde, 1947 Statistical Secretaries: Donald Braithwait, Columbus, 1941-1943; Edgar Havekost, Scribner, 1943-1945; Glen Ferguson, Scribner, 1945-1947; and William Bunker, Ellis, Kans., 1947 Promotional Secretary, Elmer Monk, Winside, was appointed by the Executive Committee in 1947, with Manley Wilson, Winside, assistant Promotional Secretary. These men have served in this capacity since that time.

Convention places since the time of the Brotherhood organization were: St. Peter's, Creston, May, 1941; St. Paul's, Ohioa, October, 1941; St. Paul's, Hooper, 1942; St. Paul's, Emerson, 1943; Trinity, Columbus, 1944; St. John's, Bennington, 1945; Salem, Fontanelle, 1946; Trinity, Winside, 1947 and Our Redeemer, Wayne, 1948.

The "Objectives" of the Brotherhood are: to Evangelize, Educate, and Energize.

Evangelize

1. Win the unsaved for Christ and bring back the lapsed members.
2. Deepen and enrich the spiritual and intellectual life of men.
3. Increase attendance at church services.

Educate

4. Foster an intelligent and appreciative understanding of the whole work of the whole church.

Energize

5. Promote Christian Fellowship—locally, nationally, internationally.
6. Encourage men of the various Lutheran Bodies to draw closer together in understanding and cooperation.
7. Stimulate the practice of stewardship of time, talents, and money.
8. Strengthen the home so that it may be a real school for Christian living.

9. Promote aggressively a Christ-centered, experience-centered, and guided boys' work program, such as Scouting.
10. Encourage our men as Christian citizens to exert an individual and collective Christian influence in the community, and to participate actively in the affairs of the government.

One of the projects of the Synodical Brotherhood has been the publication of a monthly paper, "Brotherhood Bugler". This was discontinued when the synodical paper, "the Midwest Lutheran" appeared. During the war years the Brotherhood helped sponsor Lutheran World Action. Since 1947 they have aided in the support of the Lutheran Institutional Chaplain at Lincoln, Nebraska. Among other things the local Brotherhoods sponsor and encourage Scout work in their congregations, observe Brotherhood Sunday once each year, they subscribe to the National Brotherhood magazine, "Lutheran Men". Most local Brotherhoods have monthly meetings at which devotional topics pertaining to the work of the church and to the individual Christian life are studied. These study topics appear in "Lutheran Men". Christian Fellowship is also an important part of their meetings.

Since its organization the Synodical Brotherhood has been blessed with consecrated leadership. During the first years the officers went to various congregations to help organize new local Brotherhoods. In 1947 a promotional secretary was appointed by the Executive Committee to give special emphasis to this work. As a result there has been a steady growth. The Synodical organization is looking forward to the time when every congregation in Synod will have an active Brotherhood. The Lord has need of every man in the church to make it strong in this day.

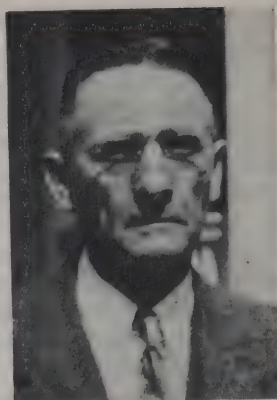


Brotherhood Convention at Emerson 1943

STORY OF THE MIDWEST SYNOD



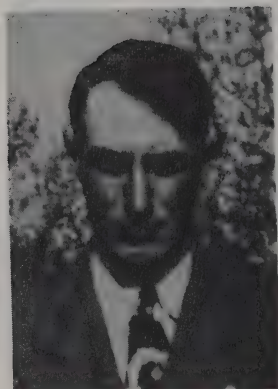
Mr. Fred S. Walter, Creston
President 1941-1945



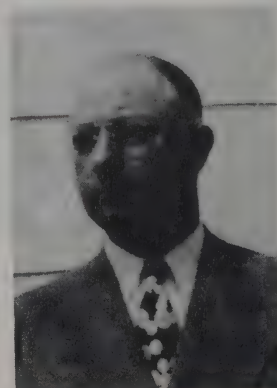
Mr. W. A. Phillipi, Iowa,
President 1945-1946



Mr. Melvin Ruwe, Fontanelle
President 1946-1948



Mr. John Rasmussen, Fontanelle
President 1948-to present



Mr. Louis F. Volpp, Hooper
First Secretary 1941-1942



Brotherhood Convention, Bennington, Nebraska, 1945



First Convention of State Luther League of Nebraska, 1911, at Fremont, Nebraska

III

LUTHER LEAGUES

by Pastor F. C. Schuldt, D. D.

The Young People's Societies of our Synod are known as "Luther Leagues". At first, the Young People's work was only local in scope, and there were no connections with state and national organizations. In order, however, that these societies might cooperate in the larger work of the Lutheran Young People's Movement, known as the Luther League of America, now the youth auxiliary of the U. L. C., plans were made toward that end.

The Synod appointed a committee consisting of the Rev. G. H. Michelman and the Rev. J. F. Krueger. This committee reported at the Synodical convention in Russell, Kansas, in 1910, and submitted the following recommendations: 1. That the young people unite in a state organization known as the Nebraska State Luther League. 2. That the Young People's societies adopt the name "Luther League", indicating thereby, their distinct character—from the other organizations of this kind, and also signifying their fidelity and loyalty to the confessions and practices of the Lutheran Church. 3. That a committee be appointed to ascertain how many Pastors and Young People's societies in our Synod would join such an organization. 4. That if a sufficient number promised to participate, the committee then take steps toward the necessary arrangements. 5. That if such an organization is started, the Young People's Societies of other Lutheran Synods be invited to join with us in the work. The following Pastors were appointed on this committee: Schuldt, Michelman, and Bergfelder. The committee arranged for a meeting to organize a State Luther League in May, 1911, at Salem Lutheran Church, Fremont, Nebr.; F. C. Schuldt, Pastor.

Nine Leagues were represented. Six from the German Nebraska Synod and 3 from the Nebraska Synod. State Luther League was organized, and the Rev. F. C. Schuldt, was elected President—continuing in that office for six consecutive terms. There were 14 Pastors and 26 delegates at the first meeting. After a decade of cooperation of the two Synods in a State Luther League, it was deemed advisable to follow the adopted policies of the U.L.C.A., and re-organize along Synodical lines. A temporary organization was effected at a meeting held in connection with the Sunday School institute of the North-eastern District of the German Evangelical Synod of Nebraska, at Ridgely, Nebraska, June 9-10, 1926; known as the District Luther League of the German Evangelical Lutheran Synod of Nebraska. Officers were instructed to seek to interest Pastors and Young People's organizations in joining; these officers were: F. C. Schuldt, Fontanelle, Nebr., President; A. Lentz, Cedar Creek, Nebr., Secretary-Treasurer.

The second annual meeting was held in connection with the Sunday School conference held at Cedar Creek, Nebr., Wednesday afternoon, June 15, 1927, at which time the group organized on a permanent basis. Sixty delegates were present. Former officers were elected by acclamation.

The first independent convention under the name of the District Luther League of the German Nebraska Synod was held at Columbus, Nebr. The organization was now affiliated with the Luther League of America. The officers elected were: Alvin Havekost, President; Leonard Mangold, Vice-

President; William Suhr, Recording Secretary; Olga Hilbers, Corresponding Secretary; Meta Hasebrock, Treasurer. In 1936 the convention resolved to change the name of District League to the Luther League of the German Nebraska Synod, and later took the name of the Luther League of the Midwest Synod. The Leagues of the Synod are divided into six districts, for the convenience of holding rallies.

The League has formulated goals for the purpose of attaining the highest in Christian activities, on a point System. Included, are special observance of Mission Sunday; Life Service Day; Youth Day; Daily Bible Reading; regular attendance at Sunday School, Church and Luther League.

The Luther League has contributed to various projects undertaken by the Luther League of America—Japan objective; China objective; Liberia project. The present project is the awarding of \$200 scholarship to a deserving leaguer preparing for full-time service in the work of our church.

The Luther League of the Midwest Synod now totals a membership of forty-two active Leagues, and one Intermediate League. The highest attendance record of the League's Annual Conventions was reached at the convention at Diller, Nebraska, Theodore Moehring, Pastor. There were 69 delegates and 233 visitors.

The Luther Leagues of our Synod are a progressive group—conscious of their high calling in Christ Jesus, and loyal to their church and Synod.

The following resolution was adopted at the 1948 convention: "In these days of dangerous indifference and perilous lukewarmness toward the work of our Lord and Saviour, it is well that each Leaguer re-consecrate himself by conscientiously attending all of the local meetings, church services, and in serving Christ outstandingly in stimulating and winning youth for Christ." This resolution proves that the Luther League is serving the youth of our Church in a very effective manner.



Luther League Convention at Hooper, Nebr., 1928



Luther League Convention, Grand Island, 1949



Luther League Convention at Wayne, Nebraska, 1940

IV

THE SUNDAY SCHOOL

by Pastor F. C. Schuldt, D. D.

The Sunday School has always had a definite place in our congregations. Religious instruction, however, was not confined to the Sunday School only. Considerable time has been given to catechetical instruction on week-days by the Pastor, to children of confirmation age. Usually such instruction would be conducted for six months a year, and in many congregations, from four to five days a week, and six hours a day. Also schools were held for the religious instruction of the children for two or three months during the summer season.

In the beginning, and for many years, our religious work was nearly entirely carried on in the German language. For that reason, considerable time had to be given to language study. But, nevertheless, the children received a good knowledge in the fundamental truths of the Christian Faith.

Through the years, our Sunday Schools have been much improved. Not so far back it was thought that Sunday School was only for children up to the time of their confirmation. Very few young people attended Sunday School, unless they were enlisted to teach or elected to hold office. Today, the Sunday School includes all, from the cradle up to old age.

Churches today have better facilities, and equipment for the Sunday School. Most Churches have separate rooms for the different classes, with chairs and tables to suit the size and ages of the children, and provide such other equipment as may be necessary. The Sunday Schools are organized and have departments for the different aged groups, namely: Cradle Roll, Beginners, Primary, Junior, Intermediate, Young Peoples, Adult and Home Department. An important branch of the Sunday School is the Home Department. Through this Department, the Sunday School keeps in touch with families who are not able to come to church regularly on account of distance, or bad roads in the winter. This department also does good work among the shut-ins, the sick and the aged.

The Parish and Church School Board has ample supplies for all the needs of the modern Sunday School. This Board also furnishes splendid Lesson Material, so that the Sunday Schools have a rich supply from which to draw.

In order to increase the effectiveness of our schools, teachers-training classes are conducted regularly, and have proven to be very helpful.

Besides the monthly Teachers meetings, in the local churches, District Conferences have been organized in order that the Sunday School workers in these districts can meet once a year in the interest of the work. There are three such conferences—the North-Eastern Conference; South-Eastern and the South Central Conference. The last named conferences are joint organizations, together with the Sunday School workers of the Nebraska Synod. At these conferences, problems, plans and methods are discussed together with such things as may be important and necessary in the work. These meetings have proved to be very profitable and stimulating.



Women's Missionary Convention at Emerson, Nebraska, 1948

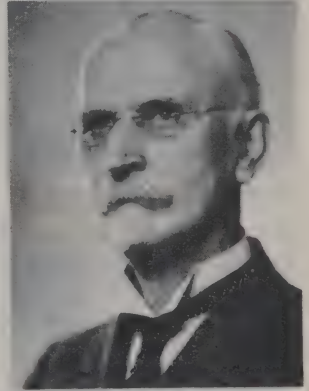
Part Four

OUR PASTORS AND CONGREGATIONS

Compiled by Pastor H. O. Rhode from material furnished by pastors
(Note: Information on some pastors has been supplemented from material in
the Archive by Pastor A. B. Lentz)

RETIRED PASTORS

Pastor F. W. Paul Bieger was born February 27, 1865, at Shoenhoehe, Cottbus, Brandenburg, Germany. Parents: Prof. Gustav Bieger and Wilhelmine nee Baddack. Attended Gymnasium at Cottbus; Studied for ministry in the University of Berlin and Breklum Seminary. Graduated March, 1888. Came to Chicago Seminary. Ordained by the Wartburg Synod June 10, 1888. Member of Wartburg Synod until 1902. Member of the German Nebraska Synod since 1903. Married: Clara M. Oppen of Manistee, Mich., Febr. 17, 1895. Four children living: Mrs. Helen C. Bauer, Mrs. Frieda R. Koutsky, Everett B. Bieger, Arnold E. Bieger. First wife died 1925. Remarried Mrs. Anna R. Fogel 1928. Was Secretary of the Wartburg Synod 1897-1899. Senior Ministerii of Midwest Synod since 1941. After 56 years of active service retired to live at Tabitha Home, Lincoln, Nebraska.



Pastor Paul Bieger
Senior Ministerii
to live at Tabitha Home,

* * * *

Pastor Heinrich August Friedrich Rabe was born July 1, 1863, at Wenden, Hanover, Germany. Parents: Heinrich Rabe and Marie nee Hahne. Attended Cathedral Gymnasium at Verden. Studied Theology and Philosophy at the University of Goettingen. Graduated 1887. Ordained in Hanover, Germany, 1893. Married Emma nee Feldman in Hanover, Germany, 1893. Three children: Friedrich, Wilhelm, and Elisabeth. Came to Randolph and Bloomfield, Nebraska, 1906. Was Statistician and Historian of Synod 1911-1913; 1915-1923. Professor at Martin Luther Seminary 1927-1934. In 1930 received D.D. Degree from Midland College. Author: "Blumen der Prairie". (Book of poems). Retired and lives in his home in Lincoln, Nebraska.



Pastor Friedrich Rabe, D.D.



Pastor K. G. Wagner

Pastor Karl Georg Wagner was born August 12, 1864, in Stuttgart, Wuerttemberg, Germany. Parents: Georg Wilhelm Wagner and Mina nee Schad. Education: Ev. Luth. Seminary at Saginaw, Michigan. Ordained June 29, 1890, in the Ev. Luth. St. Paul's Church at Saginaw, Michigan, by the Michigan Synod. Came to German Nebraska Synod to serve congregation at Dorrance, Kansas, in 1920. Married: Carol Schlegel, July 8, 1891, at Remus, Michigan. Remarried: Louise Lamm, February 15, 1920. Children: Litty, Louise, Viola. Retired: 1945, lives in Jerseyville, Ill.



Pastor Karl Klinger Four years as Treasurer of Synod 1916-1920; Vice-President four years, 1922-1926. Retired and lives in his home in Pasadena, California.

Pastor Karl A. Klinger was born August 9, 1867, at Neustadt-Orla, Thuringia, Germany. Parents: Franz Klinger, Sr., and Friederike nee Goetze. Entered German Theological Seminary (Dr. Severinghaus), at Chicago 1894. Graduated 1897. Was licensed by the German Nebraska Synod for one year. Ordained at Synod Convention in St. Joseph, Mo., 1898. Served at Eden, Nebraska, 1897-1900; Hanover, Kans., 1900, until his retirement in 1937. Married Karoline Blau of Graben, Germany, at Falls City, Nebraska, on Jan. 10, 1900. Children: One daughter, Martha Finke, and five sons: Otto, Walter, Bruno, Ernst, Martin. His wife died in 1947.

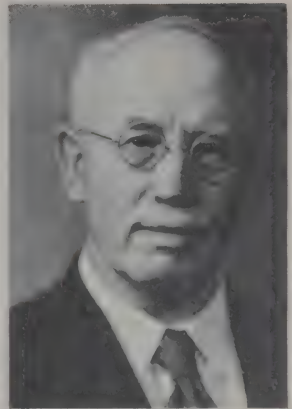
Served as Secretary of Synod one year 1905-06;



Pastor Leonhard Hopp

Pastor Leonhard Hopp was born October 28, 1869, in Niederhofen, Elingen, Wuerttemberg, Germany. Parents: Mathias Hopp and Haveria nee Buckarl. Worked in Paper Mill in Germany. Business College graduate. Clerk and Business Manager until 1902. Entered Breklum Seminary 1902; Graduated 1905. Was ordained by the Convention of the German Nebraska Synod at Yutan, Nebraska, 1905. First congregation was at El Reno, Okla., Served a number of congregations until he retired in 1937. He married Elisabeth Dircks, of Husum, Schleswig-Holstein, Germany, at El Reno, Okla., Nov. 11, 1906. Children: 1 daughter, who died in infancy. Wife deceased 1938. Treasurer of Synod 1920-1922; 1925-1930. Retired and lives in his home in Long Beach, California.

Pastor Christopher Heinrich Wilhelm Harder was born on the 6 of April, 1869, at Itzehoe, Steinburg, Schleswig-Holstein, Germany. Parents: Max Harder and Anna nee Moeller. Studied for the ministry at Breklum, Germany. Graduated 1892. Licensed to serve in the Wartburg Synod from Ordained by the Wartburg Synod 1893. First parish was New Kensington, Pa., where he was a member of the Pittsburg Synod. Married Martha Paulsen of Bredstedt, Schleswig-Holstein, Germany, at New Kensington, Pa., January 4, 1894. Children: Martha, Pastor Max (deceased), Helene, Christine, Ernest, Elizabeth, Anna, William, Dorothea. Came to Lennox, So. Dak., May 1894. Was Vice-President of Synod 1926-1933. Held various offices in the Kansas Conference. Member of German Literary Bd., Board of Trustees of Tabitha at Tabitha Home.



Pastor Wm. Harder
Home. Retired and lives

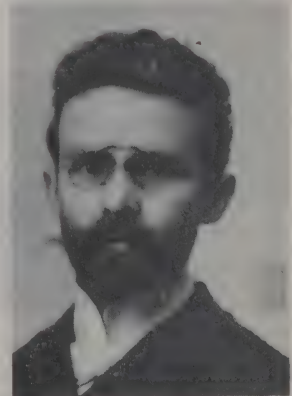
Pastor Ernst Adolf Walter was born January 16, 1872, in Augstgirren, Labiau, East Prussia, Germany. Parents: August Walter and Otilie nee Behrendt. Colporteur; served in Bethel-Bielefeld one year as deacon. Went to Breklum Seminary 1894. Came to Wartburg Seminary (Iowa Synod, A.L.C.) at Dubuque, Iowa, 1895. Called by Dr. Neumaerker to Clyde, Kansas. Entered work there Dec. 1896. Was ordained at the Synod convention at St. Joseph, Mo., 1898. Married Anna Wellhoener of Bielefeldt, Germany, at Clyde, Kansas, on May 5, 1897. 5 children born; 3 living: Irene, Otilie, Verona; Wife died 1915. Remarried to Dorothea Krueger, February 20, 1917. One daughter born: Ruth Elisabeth, now deceased. His second wife died 1933. Remarried Elisabeth Ann Harder, January 10, 1937. Two children: Richard Ernst and Ruth Elisabeth. His third wife died 1945.



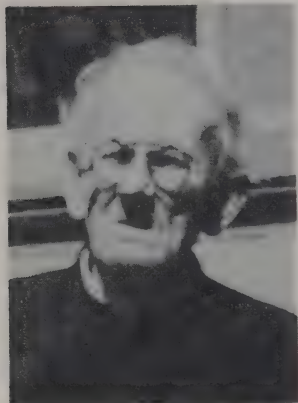
Pastor E. Walter, D.D.
Two children:

He organized the first Luther League in Synod in 1904 at Hooper. Organized Resurrection Church at Gretna, March, 1910. Was Superintendent of Tabitha Home 1912-1936. Received D.D. degree from Wittenberg College in 1927. He is now retired and lives at Tabitha Home.

Pastor Johannes Martin Michael Holzberger was born Dec. 12, 1876, in Bavaria, Germany. Parents: Michael Holzberger and his wife Marie. Attended Breklum Seminary, Midland College, and Western Seminary. Graduated in 1906. Ordained by the German Nebraska Synod 1906. Served churches in Russell, Ks., Pierce, Nebraska, Shattuck, Okla., and Pierce, Nebraska. Was President and Secretary of the Kansas Conf. at various times. Retired 1937. Lives in Pierce, Nebraska.



Pastor John Holzberger



Pastor Paul Rowoldt

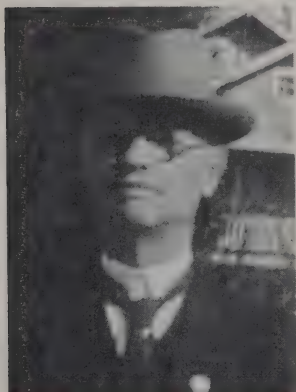
Conf. of Synod and Member of Com. on Ministry. Retired and lives in his home in Lincoln.



Pastor J. O. Krueger

Pastor Paul Rowoldt was born November 7, 1870, Braunschweig, Germany. Parents: Teacher and Music director Heinrich Rowoldt and Alwine nee Willecke. Attended the City College, Braunschweig, Germany. German Theol. Seminary (Dr. Severinghaus's), Chicago. Graduated May, 1896. Licensed to preach Oct. 1896, by the New York and New Jersey Synod. Ordained by the same Synod Sept. 19, 1897, at Amsterdam, N. Y. Came to Weyerts (Lodge Pole), Nebraska, Nov., 1917. Married: Marie Boetcher of Hamburg, Germany, at Chicago on June 3, 1896. Children: Pastor Paul, Pastor Emanuel, Marie, Martinus, Frieda, Esther Ruth, Pastor Henry, Renata, Amanda, Pastor Walter, Katharine. Was Secretary of the North

Pastor Julius Otto Krueger was born Sept. 24, 1868, at Welnau, Posen, Germany. Parents: Michael Krueger and Justine nee Meyer. Attended Woodville College, O., and the Martin Luther Seminary of the Joint Synod of Ohio, at St. Paul, Minnesota. Graduated June, 1895. Ordained by the Joint Synod of Ohio at Michan City, Indiana. Married Bertha Buetow of Pommerania, Germany, at St. Paul, Minn., July 6, 1897. One daughter living: Agatha. 3 children deceased. Retired and lives in his home in Lincoln, Nebraska.



Pastor Otto Bergfelder

Served as Secretary of the Kansas Conference, Midwest Synod, 1919-1920; also as Treasurer of the Kansas Conference for several years. Member of Midland College Board of Trustees, 1927-1932.

Pastor Otto Bergfelder was born April 18, 1875, in Seelscheidt, County Sieg, Germany. Parents: Martin Bergfelder and Anna nee Naaf. Attended City College at Simmern, Germany. Entered Breklum Seminary Fall of 1900; Western Theol. Seminary at Atchison, Kansas, 1901. Ordained by the New York and New Jersey Synod Oct. 10, 1902, in Syracuse, N. Y. Served congregation in Herkimer, N. Y. and Plum City, Wis. He came to Norfolk, Nebraska, 1910. Married Lydia Lenz of Oelwein, Iowa, at Independence, Iowa, on Nov. 6, 1921. Children: Paul, Ruth. Retired the Summer of 1940 and lives in Waverly, Iowa. Wrote: "Wasser aus dem Heilsbrunnen", publ. 1911. "Means of Grace" (a booklet), published in 1926. "Water from the Wells of Salvation", pub. 1941.

Pastor Martinus Koolen was born Nov. 29, 1874, Deventer, Overijssel, Netherlands. Parents: Army Officer Martinus Koolen and Johanna Louisa nee Hantzsch. Attended Pro-Seminary and Seminary of Rhenish Mission 7 years. Graduated August, 1900. Ordained by the Synod of Barmen in Germany in 1900. Commissioned Missionary to New Guinea, August, 1900. Came to Hartford, So. Dak., 1902. Served at Ponca, Nebr., Frieden's, Lincoln, Leigh; recalled to Frieden's, Lincoln, served this Lincoln congregation a total of 23 years. Took post graduate work at the University of Nebraska. Part-time Professor at Martin Luther Seminary 1928-1930. Married Anna Johanna Kaldenberg of Wuelfrath, Germany, at Hartford, So. Dak., in 1903. Children: Martinus, Hans, Margaret, Gertrude. His wife died in 1949. Received D.D. Degree from Midland College, 1920. Secretary of Synod, 1914-1917. Retired in 1944. At present Acting Superintendent of Tabitha Home, Lincoln, Nebraska.



Pastor Martinus Koolen
His wife died in 1949. Received D.D. Degree from Midland College, 1920. Secretary of Synod, 1914-1917. Retired in 1944. At present Acting Superintendent of

Pastor Frederick C. Schuldt was born June 5, 1877, in Strohkirchen, Mecklenburg-Schwerin, Germany. Parents: John Schuldt and Dorothea nee Arendt. Attended Omaha Business College; Midland College and Western Seminary at Atchison, Kansas. Graduated May, 1906. Ordained by the German Nebraska Synod, 1906. First pastorate was at Gothenburg, Nebraska, last pastorate at Hastings, where he served First St. Paul's from 1926, until his retirement in 1945. Married Caroline Berhenke at Lena, Ill., on July 31, 1907. Children: Pastor Theodore Schuldt, President of the Nebraska Synod, U.L.C.A., Mrs. Marie Anderson, Paul. His wife died in 1942. Remarried to Mrs. Lillian Arnold at Freeport, Ill., on August 6, 1944. Was Secretary of Synod from 1923-1928; President of Synod 1928-1933. Received Doctor of Divinity Degree from Midland College June, 1936. Retired and lives in his home at Fremont, Nebraska.



Pastor F. C. Schuldt, D.D.
Was Secretary of Synod from 1923-1928; President of Synod 1928-1933. Received Doctor of Divinity Degree from Midland College June, 1936. Retired

Pastor Paul Otto Spehr, Sr., was born Febr. 5, 1880, in Traben, a.d. Mosel, Trier, Rhineland, Germany. Parents: Bruno Spehr and Martha nee Wilke. Attended Breklum Seminary. Ordained by the Midwest Synod in Frieden's, Lincoln, Sept. 21, 1913. Married: Mathilde Mussmann from Germany at Hastings, Nebr., March 17, 1913. Children: Pastor Paul, Missionary in Liberia, Africa, Carl J., Margaret. Wife died 1945. Remarried: Miss J. Neumann. Secretary of Kansas Conf. 1937-1944.



Pastor Paul Otto Spehr, Sr.



Pastor Wilhelm Otto Zahlis was born March 25, 1880, in Balticum, Russia. Parents: John and Josephine Zahlis. 4 years in Breklum Seminary. Graduated 1904. Did 2 years post graduate work at Wittenberg College for his B.D., Chicago Theol. Seminary (Maywood) for his S.T.M. Was licensed to preach by the Wartburg Synod 1904. Ordained by the German Nebraska Synod at Wisner, Nebraska, in 1906. Married: Kriemhild Maria Gronberg at Grand Island, Nebraska, on Octo. 18, 1906. Children: Helene, John, Michael, Maria, Martha, Paul. Was Treasurer of the Kansas Conference. Retired 1948 and lives in Ellis, Kansas.

Pastor W. O. Zahlis, S.T.M.

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Pastor Ewald Wendt was born January 31, 1882, at Gusten, Germany. Parents: Pastor Roderich Wendt and Clara nee Carsten. Graduated from Coethen City College; Breklum Seminary. Served in the Wartburg Synod; Entered the German Nebraska Synod 1913 to serve at Dorrance, Kans. Served at St. John's, Scribner, for many years. Married: Veronica Wilhelm in Chicago, Ill., June 1, 1909. Children: Ewald, now in Los Angeles; Richard, now in South Gate, Calif. Retired 1945 and lives in South Gate, California.

Pastor Ewald Wendt

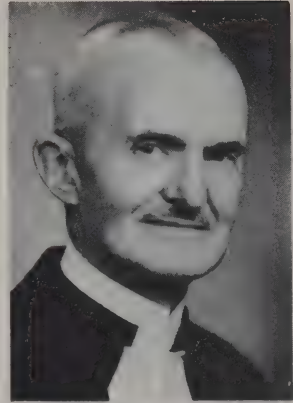
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Pastor Karl Vordemann was born February 26, 1886, in Gifhorn, Hanover, Germany. Parents: Ernst Vordemann and Anna nee Meissner. Graduated: Einbeck College, Germany, 1904; Kropp Seminary, Germany, 1909. Was ordained by the General Council in New York City, Febr. 20, 1910. Came to German Nebraska Synod to take charge of congregation in Campbell, Nebraska, 1921. Married: Minnie Plumer of New York City, on February 6, 1912, in New York. Children: One adopted son. Retired in 1949 and now lives at Tabitha Home.

Pastor Karl Vordemann

Pastor Gustav Karl Albert Wiencke was born Sept. 21, 1877, in Berlin, Province Brandenburg, Germany. Parents: Mr. and Mrs. Wiencke. High school, Private tutoring and the Orient Mission at the University of Berlin. Was commissioned Missionary to Persia by the Orient Mission in 1902. Came to America; attended Western Seminary; graduated 1907. Licensed by the German Nebraska Synod 1906; Ordained by same Synod at Bloomfield, Nebraska, in 1907. Married: Patty Frances Matthews of London, Nebraska, on Oct. 23, 1910, at Auburn, Nebraska. Children: Pastor Gustav Karl, Ruth, Maria, Gertrude, Pastor Matthew, Rachel. Served congregations: St. Peter's, Auburn, Nebraska; Christ, Shattuck, Okla.; St. John's, Auburn. Missionary Superintendent of Synod: 1910-1913; 1917-1932. Treasurer of Synod 1933-1950. Received D.D. Degree from Midland, May 22, 1946.



Pastor G. K. Wiencke, D.D.

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Pastor Franz Podszus was born May 27, 1891, in Gumbinnen, East Prussia, Germany. Parents: Gottlieb Podszus and Anna nee Dobat. Attended Martineum and Breklum Seminary 5 years. Graduated 1913. Licensed by the German Nebraska Synod 1913. Ordained by the same Synod in Lincoln, Nebraska, 1913. Married: Helen Albrecht of Gumbinnen, Germany, in Enid, Okla., on Nov. 2, 1913. Children: Fred, Alfred, Carl Heinz, Harry, Linda, Gertrude. Served congregations in Enid, Okla., Surprise, Nebraska, and Frieden's, Russell, Kansas, 1919-1941. Retired 1941 and lives in his home in Hutchinson, Kansas.



Pastor Franz Podszus

PASTORS NOT SERVING OUR CONGREGATIONS



Pastor Jacob Peil

Pastor Jacob Peil was born Dec. 4, 1902, in Holstein, Russia. Parents: Fred Peil and Catharine nee Kukshaus. Studied in Martin Luther Seminary at Lincoln. Graduated 1927. Was ordained by the German Nebraska Synod on June 1, 1927, in the Martin Luther Church in Lincoln. Married: Ruth Ackerman at Gothenburg, Nebraska, in 1929. Children: Bruce, Mary, Glen, Neale, Wayne, Larry, Ken, Fred, Sara. Retired to farm near Blue Hill, Nebraska, in 1942 because of failing health.

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Pastor T. Schmunk

Pastor T. Schmunk was born May 23, 1893, in Ruhetal, Rostov, Russia. Parents: Gabriel Schmunk and Clara nee Henne. Schooling: graduated from the Gymnasium in Dorpat (Estonia) in 1914. Studied Theology in the Universities of Dorpat, 1914-1917; Greifswald, Germany, 1919-1920; Halle a/d Saale, 1920-1921. Served in the Evangelical Synod of N. A. until 1942, when he joined the Midwest Synod. Served the Midwest Synod congregation in Gering, Nebraska, until 1949. Now serving a church of the Evangelical and Reformed Synod in Fort Morgan, Colo. Married: Rosalie Scholl in Orenburg, Russia, 1917. Children: Gerhard Traugott, Hugo Oscar, Irene.

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Pastor V. R. Pietzko

Pastor V. R. Pietzko was born Oct. 29, 1886, in Scharlep, Germany. Parents: Mr. and Mrs. Otto Pietzko. Schooling: Humanistic Gymnasium, Kattowitz, Germany; Chicago Theol. Seminary, Maywood, Ill. Married: Miss Julie at Campbell, Nebraska. Children: Norma. At present living in Hastings.

Pastor W. Waldorf Lau was born May 1, 1916, in Hastings, Nebraska. Parents: Mr. and Mrs. John Lau. Schooling: Midland College, Fremont, Nebraska, and Northwestern Seminary, St. Paul, Minn.

Chaplain in the Navy of the U. S. A. Married: Miss Marie Berg on November 3, 1945, at Brainerd, Minnesota.

Degrees: A. B. from Midland

B. D. Northwestern Seminary.

Served at Johnson, Nebraska; at present on leave to study.



Pastor Waldorf Lau, B.D.

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Pastor Gustav Friedrich Richard Duehrkop was born April 3, 1897, at Phillips, Hamilton Co., Nebraska. Parents: Pastor Immanuel Duehrkop and Charlotte nee Schulz. Education: University of Nebraska, College of Agriculture, one year. Martin Luther Seminary four and a half years. Graduated: June 6, 1919. Ordained by the German Nebraska Synod in the Immanuel's Luth. Church near Hastings, Nebraska, on July 27, 1919. This congregation was his first charge. Married: Marie Schurman of Hildreth, Nebraska, 1944. Commissioned U. S. Army Chaplain Nov. 25, 1942. At present on active duty, since 1949 with the army of occupation in Germany.



**Chaplain Capt.
Gustav F. Duehrkop**

WRITER AND EDITOR



**Pastor Gustav K.
Wiencke, Jr., Th. D.**

born December 11, 1911, at Auburn, Nebraska. Parents: Pastor G. K. Wiencke, Sr., and Patty Frances nee Matthews. Schooling: Wagner College, Staten Island, N. Y.; Wittenberg College, Springfield, Ohio. Graduated: 1933. Received B. A. degree. Hama Divinity School, at Springfield, Ohio. Graduated 1936. B. D. degree. Post Graduate Work: Exchange Student Erlangen University, Germany and Theologische Schule, Bethel-Bielefeldt, Germany. Received Th.D. from Erlangen University. Married Miss Hildegard Lotz of Erfurt, Germany, in Darmstadt, Germany, 1939. Was ordained by the Midwest Synod in Northboro, Iowa, 1938. Served the St. Paul's congregation at Northboro, Iowa, from 1938-1942. Writer and Editor on the Parish and Church School staff of the U.L.C.A. since 1942. At present Editor of the Parish School Magazine and the Augsburg International S. S. Lessons.

Author: "Paulus ueber Jesu Tod" 1940; publ. by Guetersloh, Bertelmann. Translator: Eberhard Mueller: "What we Believe in Truth".

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ADMINISTRATOR

(Full time President)



Pastor Lorin J. Wolff, S.T.M.

Pastor Lorin J. Wolff was born October 30, 1910, at Sterling, Nebraska. Parents: Fred D. Wolff and Anna nee Scheld. Schooling: Midland College—A.B. degree. 1 year at Western Seminary, 2 years at Martin Luther Seminary, Lincoln; B. D. degree. Graduated 1934. Post Graduate work at Northwestern Seminary, in Minneapolis, Minn., 1939. S.T.M. degree. Was licensed by the Midwest Synod 1933. Ordained by the same Synod at Wayne, Nebraska, 1934. Married: Merlyn Lottman at Diller, Nebraska, on June 14, 1942. Children: Elizabeth Ann, Samuel, Lois. Served Diller, Nebraska, 1933-1942; Lindy Good Shepherd Church, 1942-1947. Was Secretary of Synod 1941-1945. Called to full time office of the President 1947.

PROFESSORS AND TEACHERS

Pastor Richard R. Syre was born November 24, 1911, in Vienna, Austria. Parents: Officer in the Austrian Hungarian Army August Syre and Camilla nee Niessen. Education: Vienna University; Biblical Seminary, N. Y., Gettysburg Seminary, Princeton Seminary. Degrees: B.A., B.S.T., S.T.M., by Gettysburg, 1938. Ordained by the West Pennsylvania Synod (ULCA) at Carlisle, Pa., on May 18, 1938. Married: Margaret E. Jones in Clinton, South Carolina, May 28, 1938. Children: Dudley, Richard, Mark. Served congregation in Beaver Falls, Pa., 1938-1943, and Bennington, Nebraska, on one year Sabbatical Leave — during which time he took Post Graduate Work in the University of Nebraska. Called to Professorship at Western Theol. Seminary (now Central Theol. Seminary), 1943, to teach in the Biblical Department. Author: Contributor to "Old Testament Commentary" by Alleman and Flack; publ. by ULCA. Articles for "Lutheran Quarterly", various Religious Journals; Natl. Lutheran Council Booklet on "Introduction into the Bible". Contributor of the Chapter on Midland College and Western Seminary in this book.

**Pastor R. R. Syre, S.T.M.**

Pastor Alden Christian Baughman was born Sept. 18, 1893, in Brush Creek Township, Muskingum Co., Ohio. Parents: Jesse Taylor Baughman and Mary Jane nee Fletcher. Education: Business College, Zanesville, O., Thiel College, Greenville, Pa. Ohio State University. A.B. from Ohio State Uni. Northwestern Seminary, then in Chicago—graduated with first class 1921. (This Seminary is now in Minneapolis) B.D. Post Graduate work in the Sociology at Northwestern University, Evanston, Ill. Was ordained by the Northwest Synod on June 2, 1921, at Grand Forks, N. D. Married Grace Willmina Heckman at Youngstown, Ohio, on November 23, 1920. Children: Miriam Grace, Lovina Jane, Paul Jesse—Senior at Northwestern Seminary. Served a number of congregations. Field Missionary for the Northwest Synod 1928-1932. Chaplain in the U. S. Army 1942-1946. Chaplain and Asst. Prof. Christianity, Midland College, 1947 —. Offices held: President Lutheran Inner Mission Society, Milwaukee, Wis., 1934-36. Board of Directors, Lutheran Welfare Society of Wisconsin, 1936-1942.

**Pastor A. C. Baughman, B.D.**

Pastor Henning B. Pearson was born on May 5, 1906, in Brooklyn, N. Y. Parents: Bernhard A. Pearson and Jenny nee Stormbom. Education: Upsala College, East Orange, N. J., graduated 1932 with A.B. degree. Chicago Lutheran Seminary, Maywood, Illinois—graduated 1943 with B.D. de-

**Pastor H. B. Pearson, B.D.**

gree. Ordained by the Illinois Synod (ULCA) at Joliet, Ill., 1943. Married: Blanche Galloway of Copperhead, Tenn., at Diller, Nebraska, on July 10, 1944. Children: Ann Krishne. Served at Acacia Park, Chicago, 1943-1944. Wisner, Nebraska, 1944-1949. Instructor at Augustana Academy, Canton, S. D. 1949 —. Offices: Secretary North-East Lutheran Ministerial Association of Nebraska.



Pastor L. H. Spath, B.D.

OUR MISSIONARIES

Pastor Levon Henry Joseph Spath was born January 1, 1921, in Scribner, Nebraska. Parents: Ray L. Spath and Cordelia Schulz Spath. Education: Midland College. Graduated 1944 with B.A. degree. Western Theol. Seminary Dec. 21, 1944, with B.D. degree. Ordained by the Midwest in St. John's, Ridgeley (Scribner), Nebraska, on Jan. 1, 1945. Commissioned as Missionary to Argentina, So. A. Married Florence Meyer of Wisner, Nebraska, in Salem Church, Fremont, on May 1, 1943. Children: Sue Anne, Mary Beth.

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Pastor Otto Spehr, B.D.

Pastor Otto Spehr, Jr., was born February 21, 1916, at Weyerts, Nebraska. Parents: Pastor Paul O. Spehr, Sr., and Matilda nee Mussman. Education: University of Nebraska 3 years and University of Kansas 1½ years. Graduated June, 1940. Chicago Theol. Seminary—graduated May, 1943, with B.D. degree. Ordained by the Midwest Synod at Convention in Hooper, Nebraska, 1943. Served church in Diller, Nebraska, and in Creston, Nebraska. Married: Lydia Fenske of Weyerts, Nebraska, at Akron, Iowa, on Nov. 18, 1943. Commissioned Missionary to Liberia, Africa, at Altoona, Pa., on April 10, 1948.

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Pastor Paul G. Hansen, B.D.

Pastor Paul G. Hansen was born June 17, 1924, in Norfolk, Nebraska. Parents: Pastor E. C. Hansen and Emma nee Tiemann. Education: Graduated from Midland College with A.B. in 1946. Western Seminary (accelerated program), 1946 with B.D. degree. Ordained by the Midwest Synod in Salem's Church at Fremont, Nebraska, in August 1948. At this same service Pastor Paul and his wife were commissioned as Missionaries to British Guiana, So. America. Married: Ruth Bergfelder (daughter of Pastor Otto Bergfelder), at Waverly, Iowa, June 20, 1948. Vice-President of the Ev. Luth. Church of British Guiana.

OUR CHURCHES AND THEIR PASTORS



SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, SOUTHWEST OF AUBURN, NEBR., or, "The Old Stone Church" as it was commonly called, has a most interesting history, since it has seen all the transformations from the pioneer day to the present time. In the spring of 1865 thirteen settlers from Illinois were prevented from going further because of cold weather and lack of provisions; as their oxen had broken out, they were given a good chance to look at the land, and as they found rich loam and suitable timber for building purposes, they decided to make it their home. The congregation was organized by Pastor F. W. Beckmann; cornerstone of church was laid August 17, 1867, when R. W. Furnas, the Governor of Nebraska was also present; the "Stone Church" was dedicated September, 1868. A partition in the rear of the church was assigned as living quarters for the pastor, there was no parsonage until 1876. On July 27, 1874, a bell, weighing 1,521 pounds, was received from Germany which had been poured from canon metal captured in the Franco-Prussian war. This gift made necessary the construction of a bell-tower and the fame of the bell spread far and wide, as at regular times, it winged it deep tone over the prairies. The most honored and beloved minister of St. John's few pastors was the Rev. J. H. Dirks, D.D., who served this congregation for 40 years; under his guidance a parochial school was established, and his "singing school of 70 voices" became an institution. When the schoolhouse was destroyed by fire the old Church was used as schoolhouse, which made necessary a new Church, the dedication of which was May 8, 1903. A new parsonage was built in 1925. These Pastors served St. John's during the 84 years: F. W. Beckman, L. Feistner, J. H. Dirks, D.D., E. Pett, F. H. Saemann, Immanuel Duhrkop, R. Kunzendorf, G. K. Wiencke, D.D., Carl H. Goede—incumbent.

Pastor Carl H. Goede was born March 5, 1902, at Bennington, Nebraska. Parents: Pastor Carl Goede and Henrietta nee Mueller. Education: Martin Luther Pro-Seminary and Martin Luther Seminary. Graduated 1924. Ordained by the Midwest Synod in Glenvil, Nebraska, Nov. 16, 1924. Married: Dorothy Johnson at Glenvil, Nebraska, Nov. 23, 1937. Children: James, Daniel.



Pastor C. H. Goede



SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, BENNINGTON, NEBR., was organized in July, 1898. The Church was dedicated on the Fourth Sunday in Advent of that year. In 1925 the church was rebuilt to allow greater capacity of attendance. Amongst St. John's members were the two famous horticulturists and brothers: Hans P. Sass and J. Sass.

These Pastors served St. John's: Ernst Walter, D.D., Carl Goede, H. Bahr, R. Richter, E. Ahrens, Erich von Nussbaum, Kurt Runze, Henry Goede, Warren F. Churchill, R. R. Syre—pro tem., R. E. Shirck, incumbent, S.T.M.



Pastor R. E. Shirck, S.T.M.

Pastor Robert Edgar Shirck was born June 28, 1920, at Waterville, Kansas. Parents: Lyman E. Shirck and Hattie nee Kahl. Education: Midland College and Omaha University; graduated 1942 with A.B. degree from Omaha Uni. Western Seminary graduated with B.D. 1944. Post Graduate work at Mt. Airy, Philadelphia, Pa., and Chicago Seminary, Maywood; Received S.T.M. degree from Mt. Airy, 1948. Licensed by the Nebraska Synod 1944. Ordained by the same Synod in Kountze Memorial Church, Omaha, in 1945. Served Rising City, Nebraska, 1944; Bennington, Nebr., since 1948. Married: Norma C. Smith at Omaha, Nebraska, December 27, 194. Children: Robert Karl.



SAINT MARK'S EVANGELICAL LUTHERAN CHURCH, BLOOMFIELD, NEBR. (formerly: Holy Trinity), is the fruit of the missionary labors of Pastor Carl Goede, Sen., who, as Field Missionary, was invited to gather the Lutherans in the towns of Bloomfield and Randolph,—but 30 miles distant from each other. Saint Mark's, under the chairmanship of Pastor F. Rabe, was formally organized on March 18, 1906, in the old Opera-House, with 40 Charter-members, within less than three years this number increased to 80 members, i. e., families. The first services were conducted in the Congregational church. St. Mark's soon proceeded to build a Church which was dedicated with appropriate services on February 24, 1907.

In the beginning the parish consisted of two congregations, viz. Bloomfield and Randolph, with the pastor residing in Randolph. Neither of the two congregations were as yet able to offer a parsonage. The offer and agreement was made, that, which ever of the two congregations would furnish a parsonage, the Pastor would reside there permanently. St. Mark's achieved that goal in October of the year in which also the church was built. The parish connections with Randolph were soon severed, mainly because of distance and transportation difficulties. Randolph sought affiliation with the former Iowa Synod.

A Reuter Pipe Organ was installed in 1932, and the interior underwent a gradual process of renovation beginning with that year. The Luther League was organized in 1928, and the Women's Missionary Society in 1929.

Saint Mark's was served by the following Pastors: F. Rabe, D.D., Aug. Spiekermann, Martin Schroeder, Sen. D.D., H. O. Rhode, H. G. Knaub, Pastor incumbent.

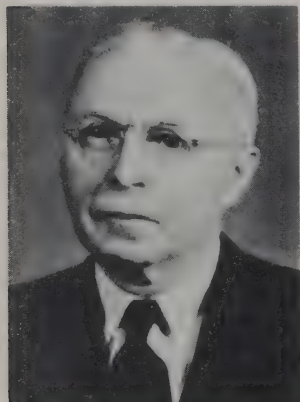
Pastor Henry Georg Knaub was born December 28, 1911, at Hastings, Nebraska. Parents: Henry George Knaub and Catherine Knaub. Education: Martin Luther College; graduated 1932; Martin Luther Seminary, 1932-1934; Chicago Theol. Seminary (Maywood), 1934-1935. Post-graduate work at Wayne State Teachers College, at Wayne, Nebr., 1942-43. Received A. B. degree 1942. Ordained by the Midwest Synod in May, 1935, at Lanham, Nebraska. Married: Loraine Schwarz on June 30, 1935, at Lincoln, Nebraska. Children: Richard H., Michael.



Pastor Henry G. Knaub



SAINT PAUL'S EVANGELICAL LUTHERAN CHURCH, BLUE HILL, NEBRASKA, was organized on May 15, 1898, by Pastor Fritze of Hastings, Nebraska. Pastor M. Schulz was called as the first resident pastor and services were held in the Public Hall. After a year's service Pastor Schulz resigned and was succeeded by Pastor H. Mueller, who also left after one year's service. In the Spring of 1901 a Call was extended to Pastor Hugo Braun of Baltimore, Md. At that time the membership consisted of 20 families, but under the vigorous leadership of Pastor Braun it increased to such an extent that they resolved to build a church, which was dedicated on October 20, 1901. A parsonage could be added in 1902. The basement of the parsonage was enlarged in 1912. In 1914 an Altar Niche was added to the church and other improvements were made; and the renovated church was rededicated on November 15, 1914. An Estey organ was purchased in 1920. In 1927 the church was moved to a better location and full basement was provided. The following pastors served St. Paul's: M. Schulz, H. Mueller, Hugo Braun, R. Buechner, G. Wenning, J. Fitting, D. Didlaukis, R. Richter, E. Pett, H. Goede, C. H. Goede, G. F. Duehrkop, J. Peil, J. N. Marzen, Pastor incumbent.



Pastor John Nicholas Marxen was born January 16, 1880, at Ketelsby, Schleswig-Holstein, Germany. Parents: Claus and Margareta Marxen. Education: Breklum Seminary and Western Seminary. Graduated 1906. Was ordained by the German Nebraska Synod at Wisner, Nebraska, in 1906. Married: Emma Baade at Enid, Oklahoma, in 1910. Children: John, Ruth, Margaret, Gertrude, Paul, Helen. Offices held: President of the Northern Conference; Vice-President of Synod 1936-1940.

Pastor J. N. Marxen



TRINITY EVANGELICAL LUTHERAN CHURCH, COLUMBUS, NEBR., was organized March 4, 1928. It came into being when a group of members within the Evangelical Church, were desiring a confessional Church of their own. Under the leadership of Pastor Heinz, who served as Pastor of the Evangelical Church, this was effected. Withdrawing formally from the "Protestant Reformed Church" they purchased a suitable building, which, after undergoing a process of remodeling, is serving a constantly growing congregation as their House of Worship.

These Pastors served Trinity Lutheran: Albin Heinz, Herman Goede, D.D., C. R. Goldenstein, incumbent.

Pastor Carl R. Goldenstein was born May 20, 1908, near Hastings, Nebraska. Parents: John R. Goldenstein and Anna nee Hinrichs. Education: Martin Luther Pro-Seminary and Seminary, 1926-31. Graduated 1931. Was licensed by the Midwest Synod to serve Lodge Pole congregation in 1930. Ordained by the same Synod at Synod Convention in Russell, Kansas, 1931. Married: Miss Ilse Michelmann, daughter of Pastor G. Michelmann, on January 6, 1932, at Grand Island, Nebraska. Children: Gordon, Michael.

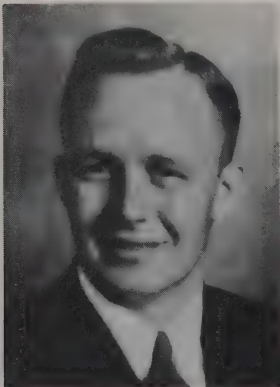


Pastor C. R. Goldenstein



SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, located on the Shell Creek and 10 N. E. of Columbus, Nebr., is a strictly rural congregation, and was organized in 1881. Church and parsonage were built and dedicated the same year; a bell was installed in 1893, and the Pipe Organ in 1898; at this time the Church was also enlarged. Another, and considerably greater enlargement and remodeling, was made in 1944.

These Pastors served St. John's, Shell Creek: Christopher Moessner, Gustav F. F. Mueller, D.D., Ludwig Grauenhorst, Gustav F. F. Mueller, D.D.—second term, Hugo Welchert, Sr., G. H. Bessler, A. Th. Mikkelsen, J. N. Marxen, Wm. H. Goede, Grant van Boening, incumbent.



Pastor Grant R. van Boening was born December 28, 1922, at Rosemont, Nebraska. Parents: Ralph van Boening and Dorothy nee Flessner. Education: Wayne State Teachers College; graduated 1944 with B.A. degree. Western Seminary (accelerated course); graduated 1946 with B.D. degree. Was ordained by the Midwest Synod June 16, 1946, in St. Paul's Luth. Church near Glenvil, Nebraska. Married: Darlene F. Larson in Salem Lutheran Church at Fremont, Nebraska, on Sept. 16, 1945.

Pastor G. van Boening, B.A.



The early History of SAINT PETER'S EVANGELICAL LUTHERAN CHURCH, Creston, Neb., is veiled in obscurity and the records are incomplete. Pastors R. P. Schimmelpfenning and J. T. Koehler, both serving Zion Luth. Church, Platte Center, Neb., came to Creston in 1900 in order to conduct services and minister to the people. It is thought that perhaps Pastor Schimmelpfenning was the first to come, and that his successor, Pastor Koehler, continued to give that service. In the years between 1902-1908 other neighboring pastors gave that assistance of which the congregation stood in need of. The services were held in the Presbyterian Church at Creston, Neb.

Formal organization took place on February 4, 1909, with Pastor H. W. Fricke, Madison, Neb., as chairman, a constitution was adopted, and Pastor Fricke was called to supply the Congregation with pastoral care. This arrangement was continued until January, 1914, when Pastor M. Koolen, of St. Paul's, Leigh, Neb., was called to serve as Supply Pastor; Creston and Leigh, in a way, became one parish.

St. Peter's had enjoyed the hospitality of the Presbyterian Church all those years, but in 1916 it was decided that it was very desirable to have a Church-home of their own. This was acted

upon and in March, 1917, the church could be dedicated.

The first full-time Pastor came to Creston in 1927, when Pastor Ch. Rautenstrauss accepted a call to serve. The parsonage was purchased soon after the Pastor's arrival. For the next five years the congregation received Mission Support, but became self-supporting in 1932.

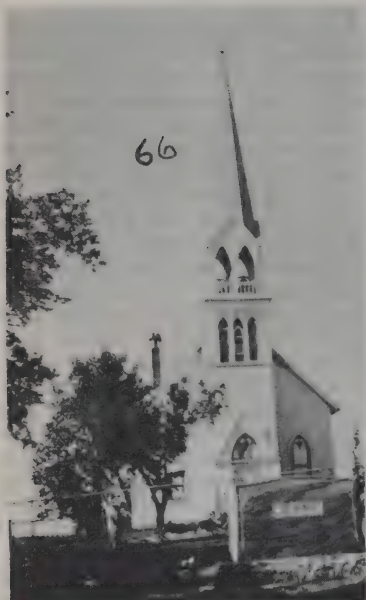
The active Auxiliaries of St. Peter's are, outside of the Sunday School, The Ladies Aid, the Women's Missionary Society, the Luther League, and the Brotherhood. It was the Brotherhood which sponsored the "God's Acre" plan.

The following Pastors served Saint Peter's: R. P. Schimmelpfenning, J. T. Koehler, H. W. Fricke, Martinus Koolen, D.D., Ch. Rautenstrauss, Wm. Strunk, F. W. Korbitz, R. L. Jobman, P. O. Spehr, Jr., Warren F. Churchill, Pastor incumbent.



Pastor W. F. Churchill

Pastor Warren F. V. Churchill was born August 14, 1910, at Manning, Iowa. Parents: Mr. and Mrs. R. V. Churchill. Education: Martin Luther Pro-Seminary and Martin Luther Seminary and Western Seminary. Graduated 1935. Ordained at Schuyler, Nebraska, by the Midwest Synod on July 28, 1935. Married Willetta Bertha Ehlers at Seward, Nebraska, on August 12, 1934. Children: Charisma, Roxann, Kandace. Offices held: Managing Editor "Midwest Lutheran".



ST. PAUL'S Congregation at Leigh, Nebraska, was organized in May by Pastor Christoph Moessner, who was Pastor at the Shell Creek congregation. He continued to supply the congregation until 1883 when the congregation called its first Pastor, John Francke. He was succeeded by Pastor H. Schumann in 1885 who served until 1890. Pastor Schumann's successor was Pastor Gutleben, who served until 1894. L. Frank came after Gutleben—under him the congregation built its church and dedicated it in 1899. Pastor Frank served until 1904. His successor was Pastor Gensichen. The information given is very incomplete. The Pastors Schroeder, M. Koolen, J. Bahnsen served this congregation. At present it is a parish with St. Peter's at Creston and is supplied by the Pastor of the Creston congregation, Pastor W. F. Churchill.



ST. PAUL'S CONGREGATION OF LINN, KANSAS, was organized 1885 by Pastor Lehman of the Evangelical Church. In 1916 the congregation became Lutheran. Now it is called St. Paul's Evangelical Lutheran. Other information is incomplete and sketchy. The following Pastors served this congregation: Lehman, Grosse, Nussbaum, O. Spehr, Edwin Hirsch, H. Hinrichs, V. Pietzko, E. Pett, R. Moehring, Bernhardt. At present the congregation is *vacant*. The church was remodeled and rebuilt in 1948.

SAINT PAUL'S EVANGELICAL LUTHERAN CHURCH, DARROUZETT, TEXAS, and formerly of Follet, was organized by Pastor Reinhold Hauptmann,



on August 10, 1919, with 20 members inscribed upon the charter. The services, at first were conducted in the homes, and later in a school house south of Follet. The church was built and dedicated in the fall of 1924. In 1944 the congregation decided to move the church building to Darrouzett, as at that place it would be closer to the center of its widely scattered membership. This move has proved to be a wise one. These Pastors served Saint Paul's: H. Reinhold

Hauptmann, J. M. Holzberger, F. Loeffler, E. Spielmann, F. Ollendorf, Thomas Tychsen, H. O. Rhode—incumbent.



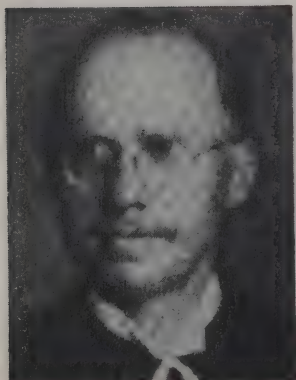
Pastor H. O. Rhode 15, 1915. Children: Esther Blomendahl, Lewis Rhode. Came back to States 1921 to serve Christ Luth. Church at Louisville, Nebraska. Author: Collaborator with Dr. Westermann: "Die Kpele"; publ. by Vandenhoeck & Rubrecht, Goettingen, Germany, 1921. Contributory to this History of Synod.

Pastor Herman Oscar Rhode was born August 27, 1890, in Hamburg Germany. Parents: Mr. and Mrs. August Rhode—both died of Cholera when he was 8 months old. Education: Hermansburg Mission Institute, Hermansburg, Germany; Western Theol. Seminary, Atchison, Kansas; Martin Luther Seminary, Lincoln, Nebraska. Graduated 1914. Post-graduate work in the University of Berlin, Germany, 1919-1921. Ordained by the Midwest Synod May, 1914, in St. John's Church, Lincoln, Nebraska. Commissioned Missionary to Liberia, W. C. Africa, at Harrisburg, Pa. Married: Sister Sophie Temps at Monrovia, W. C. Africa, on April



ZION EVANGELICAL LUTHERAN CHURCH, or better known as the, State Line Church, near Diller and Lanham, was organized in November, 1909. The inducement for this organization was the offer of Mr. Henry Luehring, to give three acres of land for a church site. Thus the church was built in 1910. These Pastors served Zion Lutheran: P. Waldschmidt, Rudolf Lentz, G. F. Diekhoff, Otto Bergfelder, Wm. Lobsien, P. Raschke, K. Vordemann, R. M. Sauberzweig, Paul Spehr, Sr., Fred Loeffler—incumbent supply.

* * * *



Pastor Fred Loeffler

Pastor Fred Loeffler was born on December 20, 1879, in Plattenhardt, Wuerttemberg, Germany. Parents: John Loeffler and Louise Loeffler. Education: St. Chrischona, Switzerland; Graduated 1913. Ordained by the Congregational Church in Fitchburg, Mass., on December 20, 1913. Came to Scottsbluff, Nebraska, 1916 —. Married: Clara Rose Muehleisen in Bernhausen, Germany, on February 21, 1907. Children: Reinhold, Ruth Martha, Immanuel, Frieda, Samuel, Walter, Frederick, Louise.



CHRIST EVANGELICAL LUTHERAN CHURCH OF ELLIS, KANSAS, was organized in 1907 by Pastor J. M. Holzbergen. The vacated Congregational Church was purchased and remodeled. Rev. Hiltner of the American Lutheran Church became the next pastor, and thus the congregation transferred to the A.L.C. and became incorporated together with the St. John's Church of the A.L.C. In 1923 the language question divided the congregation and the pastor of St. John's elected to move into Ellis, when the parish split. Lightning damaged the church beyond repair in 1923, and services were held temporarily in Mulvey Hall. It was decided to build a parsonage with a basement to be used for worship services. Preliminary steps for building a church were made in 1924 and on Cantate Sunday, May 10, 1925, the cornerstone was laid; dedication was on October 11, 1925. After the resignation of Pastor Bunge the congregation decided to affiliate with the Midwest Synod. These Pastors served Christ Lutheran: J. M. Holzberger—Midwest Synod; John Hiltner, G. Kolb, John Bunge, A.L.C.; Midwest Pastors: Rudolph Moehring, V. R. Pietzko, Otto Heick, Ph.D., Warren F. Churchill, Wm. H. Goede, incumbent.

Pastor William H. Goede was born April 5, 1903, in Fremont, Dodge Co., Nebraska. Parents: Pastor Carl Goede and Henriette nee Mueller. Education: Martin Luther Pro-Seminary—graduated 1924; Martin Luther Seminary; graduated, 1927. Ordained by the Midwest Synod June 1, 1927, in Lincoln, Nebraska. Married: Frieda Most of Ohio, Nebraska, at Ohio, Nebraska, December 1, 1927. Children: Marilyn, Maureen, William C.



Pastor Wm. C. Goede



SAINT PAUL'S EVANGELICAL LUTHERAN CHURCH OF EMERSON, NEBR., came into being in a very quiet and gradual way. Lutherans of German descent had gathered in private homes and schoolhouses for public worship. One of the first such meetings were held at the home of the E. Herrigfeld family. As the group grew in number they worshipped more permanently at a schoolhouse east of Emerson. Pastor M. Inhelter supplied this charge with a service once a month for two years. In 1885, Pastor Ch. Sick, of Ponca, Nebr., heard of their plight, and began his service among them. In 1886 on August 22nd, under the leadership of Pastor Sick, the congregation was organized and assumed the name: The German Evangelical Saint Paul's Congregation in Emerson and surrounding territory, in Dakota and Dixon Counties, Nebraska. The first House of Worship was dedicated in 1892, of which C. Newbauer was the architect. The first resident Pastor was the Rev. Bohnentengel.

The parsonage was built in 1902, and another one was built in the years between 1912 and 1920.

In 1946 St. Paul's became aware of the need of a new and larger House of Worship and decided to build it in commemoration of its 60th Anniversary. The cornerstone was laid on June 30th, 1946, and the Dedication was observed on April 20, 1947.

Saint Paul's has sent three men into the ministry: Rev. Hugo Welchert, Rev. Fred Heckathorne and Rev. Werner Welchert.

The Ladies Aid was organized in 1903; The Missionary Aid in 1935; The Luther League in 1916, and The Brotherhood in 1934.

The Pastors having served St. Paul's, Emerson, are: M. Inhelter, Ch. Sick, J. F. Mueller, E. Asbrand, G. Bohnenstengel, J. F. Mueller, second term, G. Rapp, Wm. Nitschke, E. Von Nussbaum Athenstaedt Traubel, A. Gillman, Wm. Koester, Hugo Welchert, Sen., Henry Rowoldt, incumbent.

Pastor Henry Rowoldt was born September 18, 1911, Woolcottville, Niagara County, New York. Parents: Pastor Paul Rowoldt and Marie nee Boetcher. Education: Wayne State Teachers College and Midland College; graduated from Midland 1938. Chicago Lutheran Seminary in Maywood, Illinois, graduated 1941. Was ordained by the Midwest Synod May 16, 1941, at Columbus, Nebraska. Served St. John's, Ridgeley, Nebraska, to 1943. St. Paul's, Emerson, since 1943. Married: Miss Helen Bittmann on October 19, 1946, in Chicago, Illinois.



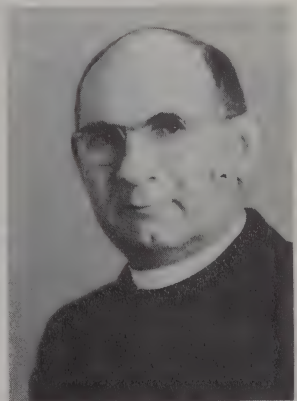


SALEM EVANGELICAL LUTHERAN CHURCH, FONTANELLE, NEB., "The Pioneer Church", was organized when Nebraska was still a Territory, and "Fontanelle the only dot on the map west of Omaha". By invitation of the Founding Fathers, Dr. H. W. Kuhns, D.D., organized the congregation on June 17, 1860, and called J. F. Kuhlman, D.D., as their first Pastor. Thus this congregation became affiliated with the English Nebraska Synod, when the Midwest—successor to German Nebraska Synod—came into being, it changed its affiliation. The settlers came to Nebraska through "The Nebraska Colonization Society of Quincy, Ill." In the course of its long history three churches were built: the First—in 1865—was a frame structure; it was replaced—in 1888—by a brick structure; which again had to give place to larger and more adequate building in 1928, which is the present House of Worship. Salem Lutheran possesses a fine Pipe Organ.

These Pastors served Salem Lutheran: H. W. Kuhns, D.D., J. F. Kuhlman, D.D., Albert Buetow, E. Rueter, David E. Reed, Joseph Dais, Johannes Gutleben, Chr. Sick, D.D., Paul Bieger, Senior Ministerii L. Grauenhorst, F. E. Motzkus, F. C. Schuldt, D.D., Wm. H. Goede, Rud. Moehring, W. Goemmel, Th. Rinde, D.D. (supply), M. A. Ritzen, D.D., incumbent.

Pastor Martin A. Ritzen was born June 11, 1887, in Neuenfelde, German. Parents: Heinrich Ritzen and Augusta nee Martin. Came to U. S. A. 1906. Education: Graduated from Christian College, Minneapolis, Minn., with A.B. Western Theol. Seminary (Atchison, Kansas), graduated 1916. Post Graduate work at Northwestern Seminary, Minneapolis, and Midland College; received B.D. degree 1922. D.D. degree from Midland College, 1936. Ordained by the Iowa Synod of the General Synod at Clinton, Iowa, Oct. 22, 1916. Married: Pauline Pfenninger at Weesatche, Texas, on May 7, 1916. Children: Pastor Ralph R., at Pilger, Nebraska, Ruth, Ellen, Leander, Anita, Norman. Offices held: Vice President of the Texas Synod 3 years; President of the Texas Synod 3 years. Superintendent of Tabitha Home 5 years. Professor Western Theol. Seminary 1941-1943.

Author: Chapter on Tabitha Home in this History.



Pastor Martin Ritzen, D.D.



SAINT PETER'S LUTHERAN CHURCH, is located 12 miles N. E. of Falls City, Neb., and is the third oldest within the Midwest Synod. A survey was conducted in 1869 by Pastor Matsaltzke, missionary of the Evangelical Synod, and the congregation was organized in 1871, when Pastor H. Brakmann accepted a call. The services, at first, were held in a newly built schoolhouse. On May 9th, 1875, the Church was dedicated. Building supervisor was Chas. Ebel, and the interior and furniture were designed and made by Gustav Duerfeldt. The building enterprise was attended by great difficulties, inasmuch as material could be procured only at St. Joseph, Mo.,—65 miles away; and transported only in the dead of winter, when the Missouri was frozen over. The tower was added in 1915, and, at the same time, a larger bell was dedicated.

Beginning with the pastorate of Dr. Neumarker, the congregation affiliated with the Midwest Synod, and, also under the same leadership, the neighboring St. John's Church was served by the Pastors of St. Peter's. Several attempts at evangelization were made, and the Pastor's were serving from two to three mission Churches. Due to the population shift westward, the building of railroads etc., these mission churches were dissolved and merged with the mother church.

The Parsonage was erected in 1878, and enlarged in 1921. Sunday School, in English, was organized in 1915; Women's Missionary Society in 1916; Luther League in 1918.

Pastors serving St. Peter's were: From the Evangelical Synod—H. Barkmann, Nemer, C. Beck. From the General Synod—Wm. Grommisch, C. F. Stuecklin, Muehlenbrock. From the Midwest Synod—R. Neumarker, D.D., L. Geik, M. Schroeder, D.D., M. Ritzen, D.D., J. O. Krueger, Wm. Wuestenberg, H. J. Goede, V. Moeller, H. Biedenweg, Pastor incumbent.



Pastor H. M. Biedenweg

Pastor Hans Martin Biedenweg was born November 10, 1902, at Sprackensehl, Hanover, Germany. Parents: Pastor Friedrich Biedenweg and Emma nee Raven. Education: Military Academy, Berlin-Lichterfelde, Germany. Kropp Seminary, Germany, 1922-1925. Chicago Seminary, Ill., 1926. Ordained by the Midwest Synod at Hooper, Nebraska, 1926. Married: Miss Anni Langholz at Sterling, Nebraska, Jan. 13, 1928. Children: Fred, Gertrude. Offices held: Tabitha Home Board; Martin Luther Seminary Board; Secretary Southern Conference 1931-1937; President Southern Conference 1937-1941. Author: "Luther und Die Theologia Deutsch", 1925.

Kropp, Germany.



The earliest, unwritten history of SAINT PAUL'S EVANGELICAL LUTHERAN CHURCH, GLENVIL, NEB., goes back to 1878, services were held in the home of Siebelt Goldenstein by Pastor H. Sickmann, Hastings, Neb. Pastor Sickmann supplied this charge with services every Sunday afternoon, weather permitting. By 1882 steps were taken towards a more solid organization. A Resolution was passed: To build a Church home! A building lot was donated by Harm Davis, and a cemetery lot by Siebelt Goldenstein. Appointed as architects were: H. Stahmer, Sen.; H. Stahmer, Jun.; and L. Heye. Thus a dream became achievement! Only the ministerial supply remained a vexing one. It became evident: in order to secure a resident pastor a parsonage had to be built. This was done in 1883 and a call was extended to Pastor H. Juilfs, from the Wisconsin Synod. Four years later Pastor H. Sickmann again was asked to supply. A new church was built in 1898. An addition to the church was made in 1930. The longest, and most blessed, ministry was that of Pastor Carl Goede, who served for 33 years. During his pastorate seven young men volunteered for the ministry, they are: Siefke deFreese; Klaus deFreese; Herman Goede; William Goede; Carl Goede; Henry Goede and Carl Goldenstein. Two more went forth in later years, they are: Grant van Boening and Martin Schroeder, Jr. D. Schroeder is now a student of Theology.

The oldest organization in the parish is the Ladies Aid, organized in 1898.

The following Pastors served St. Paul's: H. Sickmann, founder, H. Juilfs, G. F. Stuecklin, F. W. Buehler, Geo. Endrulat, first Midwest Pastor, Fr. Gensichen, Carl Goede, H. Biedenweg, R. Moehring M. Schroeder, Sen., D.D.—incumbent.

Pastor Martin Schroeder was born February 7, 1888, at Weimar in Germany. Parents: Richard Schroeder and Helen Louise nee Nothnagel. Apprenticed in the home furnishings trade. After 3 year stretch in the royal Navy, studied in a trade college at Detmold Technicum and L'Ecole Industrielle at Brussels. Later worked at his trade in Switzerland, France, Belgium and England. 1911 he entered Breklum Seminary. Came to Western Seminary (Atchison 1913), finished in college work at Midland 1916 (A.B.), and work at the Seminary in 1917 (B.D.). Took advanced work at the University of Nebraska (A.M. 1929), additional work at the University of Chicago and the State College of Iowa. He also served two sessions of the Nebraska State Legislature, being elected by the people of Knox County, (Bloomfield). In 1937 he was called to serve as Rural Work Secretary of the Board of American Missions. In 1946 he re-entered parish work and has since been pastor of the Glenvil Church.

Expanding his ministry by writing for publication, his articles, sermons, and news reporting have appeared in The Lutheran, Lutheran Young People, Lutheran Church Quarterly, Lutheran Woman's Work, Luther League Review, Luther League Topics, Light for Today, The Parish School, The Ministers Annual, Rural Fellowship Bulletin, The Christian Century, The Christian Century Pulpit, The Homiletic Review, The Expositor,



The Pulpit Digest and others. Twice, part of his articles were reproduced in Time Magazine. In 1937 Midland College awarded him the honorary degree of Doctor of Divinity. One of his lyrics appears in "Hymns of the Rural Spirit", published by the Federal Council of Churches.

In 1915 he was joined in marriage with Florence Davis of Swanage, Dorsetshire, England. Five children were born to this union: Martin, pastor of Messiah Church, Grand Island, Neb.; Ralph, Head of Child Care Department of Minnesota Lutheran Welfare Society at Duluth, Minn.; Florence, married to Aeronautics Engineer Max Mayfield, Los Angeles, Cal.; Konrad Holmes, manager of Skycheffs, Inc., International Airport, Los Angeles; and Daniel, a middler at Central Theological Seminary, Fremont, Nebr.



MESSIAH EVANGELICAL LUTHERAN CHURCH, formerly known as St. Paul's, located on West 7th Street, Grand Island, Neb., is the fruit of the missionary labors of Pastor H. Siekmann; it was organized under his chairmanship on August 5, 1883. The

nucleus of membership—17 families—were transferees from the Missouri Synod. The present Church building was erected in 1908. Its membership is 50% rural,—plus 20% retired farmers, and 30% urban. These Pastors served Messiah Lutheran: H. Siekmann, W. Rosenstengel, D.D., F. Gafert, H. Schumann, G. H. Michelmann, D.D., O. Hausmann, R. Moehring, C. H. Goede, M. Schroeder, Jr., incumbent.



Pastor Martin G. Schroeder, Jr., was born March 3, 1917, at Falls City, Nebr. Parents: Pastor M. Schroeder, Sr., and Florence Davis Schroeder. Education: Midland College; graduated 1939. A.B. Central Lutheran Seminary, Fremont; graduated 1949. B.D. Post graduate work in University of Nebraska. Ordained by the Midwest Synod, May 17, 1949, at Wayne, Nebraska. Married: Miss Virginia Becker on March 26, 1942, at Seward, Nebraska. Children: Susan, Steven.

Pastor M. G. Schroeder, Jr., B.D.



ZION EVANGELICAL LUTHERAN CHURCH, located six miles north of Gothenburg, Neb., was organized June 19, 1887. The Church was erected in the fall of that year. In 1894 the congregation was in great danger of disbanding, because of a severe draught, many members migrated elsewhere. In 1905 the church was enlarged, a tower was added and a bell installed; all was dedicated on May 12th, 1907. A parsonage was built during the pastorate of Pastor Athenstaedt. Zion Lutheran gave one of her sons to the Holy Ministry: Pastor R. Jobman, Norfolk, Neb.

These Pastors served at Zion Lutheran: Fr. Schwarz, M. J. Tjaden, J. Hansen, W. Albertson, O. Winnat, O. L. Luschei, Leo Geick, F. C. Schuldt, D.D., F. Athenstaedt, Ch. Rautenstrauss, J. Peil, H. Diekhoff, Alfred Duis, C. H. Kemper, incumbent.

Pastor Carl H. Kemper was born September 7, 1889, at Tarkio, Mo. Parents: Henry Kemper and Mary Tieman Kemper. Midland College and Western Seminary. Graduated 1927. Licensed by the Nebraska Synod 1926; ordained by the same Synod at Fremont, Nebraska, in 1927. Came to Midwest Synod to serve at Gothenburg 1941. Married Miss Iva Butt on February 17, 1915, at Westboro, Mo. Offices held: Secretary Southern Conference.



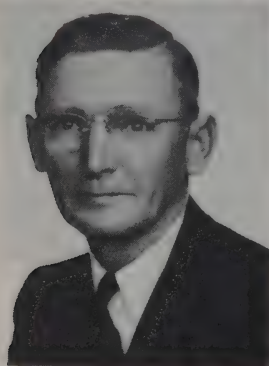
Pastor C. H. Kemper



RESURRECTION EVANGELICAL LUTHERAN CHURCH, Gretna, Neb., was organized with seven members in March, 1910, under the leadership of Pastor Ernst Walter, D.D. A vacated church building was purchased and rebuilt and then solemnly re-dedicated. Until 1927, Resurrection Lutheran Church of Gretna, together with Trinity Lutheran of Papillion, had formed one parish, with the Pastor residing in Papillion. Beginning with 1927 Resurrection called its own full time Pastor. Then, in 1933, economical circumstances forced these two congregations to enter again into the former agreement and one parish. This arrangement was observed until 1946, when each congregation again obtained a full time Pastor.

The new parsonage was built in 1928; the new church, a beautiful structure, will be dedicated in 1950.

These Pastors served Resurrection Lutheran: Ernst Walter, D.D., H. F. Schmidt, Albin Heinz, Ernest Thomas, Paul H. G. Moessner, M.A., E. J. Moede.



Pastor E. J. Moede

Pastor Ernest J. Moede was born August 16, 1895, at Bonduel, Shawano Co., Wisconsin. Parents: William and Emma nee Westerfeldt. Education: Concordia College, Milwaukee, Wis. Graduated 1917. Concordia Seminary, St. Louis, Mo.; graduated 1920. Ordained by the North Dakota and Montana District of the Missouri Synod in St. Peter's Luth. Church, Devils Lake, N. D., 1920. Married: Miss Beata Schlechte at Devils Lake, N. D., November 27, 1924. Children: Pastor Arnold Moede, in Minneapolis, and Janet.

SAINT PAUL'S EVANGELICAL LUTHERAN CHURCH on New York Avenue, Hastings, Nebraska, was gathered by Pastor H. Siekman. The organization took place in 1890, and their first House of Worship was a little one-room-house on the South Side of Hastings. When later the boom years came, and with it, the growth of Hastings, new additions were laid out, and also streets and lots. Thus St. Paul's found itself one day located in the middle of a street. The building was not moved, at least not as "church", since it was no longer adequately serving their need, it was rather decided to build a Church and on a new location. In all this time, "Father" Siekman, as he was affectionally called, had been serving in great unselfishness, asking and receiving only the pittance of \$1.00 per week for rent, light, heat, preaching; the house was his property. This small demand upon the "Current Budget" helped the little congregation greatly, for all were immigrants and all had to make a new start in life.

St. Paul's sent two of their sons into the ministry: H. G. Knaub and Alexander Meyer.

The following Pastors served St. Paul's: H. Siekman, Wiegmann, L. Hopp, H. Teckhaus, E. Wendt, A. Schneck, Eichhorn, P. Rowoldt, Sen., P. Waldschmidt, Sen., F. Loeffler, V. Pietzko, F. Loeffler—2nd term, Gottschlich, R. Moehring, J. A. Bahnsen, Pastor incumbent—1948.

Pastor J. A. Bahnsen was born May 31, 1884, Uphusum, Germany. Parents: Wilhelm and Catherina. Education: Martineum, Breklum, and Breklum Seminary, Breklum, Germany, graduated 1908. Western Seminary, Atchison. Ordained by the German Nebraska Synod Oct. 16, 1910, at Russell, Kansas. Married: Ida Christina Carstens at Lodge Pole, Nebraska, Sept. 21, 1910. Children: one son, Gerhard. Wife died 1939. Remarried: Mrs. Minnie Gersib at Leigh, Nebraska. Offices held: 15 years Member Board of Trustees of Tabitha Home; 6 years Board of Trustees of Martin Luther Seminary; 6 years Treasurer of Martin Luther Seminary; 15 years Secretary and Treasurer of the Southern Conference.





ZION EVANGELICAL LUTHERAN CHURCH, Hanover, Kans., was organized in the year 1874, and its Constitution adopted in 1875, and which was signed by 46 members, all heads of families. In 1889 33 additional names were appended. The Church was built in 1884 on four lots, donated by the founder of Hanover, the Honorable G. Hollenberg. This gentleman also provided in his will the gift of \$350 for the installation of a bronze bell. When, on the eve of Easter 1909, the Church was destroyed by lightning, the bell was recast at the expense of Mrs. Sophie Kalhoefer, the widow of Mr. Hollenberg. The Church was rebuilt and enlarged, and at the rededication service Mrs. J. Gundelfinger presented to the Congregation a Pipe Organ.

In the years 1874-1875, the congregation was temporarily supplied by Pastors of the Missouri Synod. On July 2, 1877, Pastor J. C. Groenmiller accepted a call to serve. Pastor Groenmiller was very active in his ministry, he not only bought, built and organized a Parochial School—selling the property to the congregation 1899—but also founded the congregations at: Lanham, Neb., Greenleaf and Home City, Kans. The longest pastorate was that of Pastor Karl Klinger, who served the congregation for 37 years. During Pastor Klinger's pastorate, Silvercliff was organized, which has now become an independent congregation. The Women's Missionary Society was also organized under him in 1903; the first in Synod!

In 1928 the congregation fell heir to the property and home of Mrs. J. Levien, which was located across the street and church. This became the parsonage, and the old parsonage was remodeled and dedicated to serve as Parish Hall.

Two Missionaries have come from Zion, both serving in Liberia, W. C. Africa: Sister Sophie Temps, now Mrs. Rhode, as a Deaconess and Nurse; and Miss Bertha Koenig, still serving on the field. Also a Pastor's wife, Mrs. John Schrader, came from Zion.



Pastor Earl J. Heuser

Zion observed its Diamond Jubilee in September, 1949. The following Pastors served Zion: J. C. Groenmiller, D.D., J. Bond, C. Rumpf, L. Schabinger, J. C. Rudolph, J. Paetznick, Karl Klinger, C. R. Goldenstein, O. K. Oelke.

Pastor Earl J. Heuser was born November 4, 1918, in Oklahoma City, Okla. Parents: Mr. and Mrs. C. Heuser. Education: Midland College; A.B. Central Seminary, Fremont, Nebraska. Graduated 1950, B.D. Ordained by the Midwest Synod May, 1950.

SILVER CLIFF CHURCH, Hollenberg, Kansas



The beginning of SAINT PAUL'S EVANGELICAL LUTHERAN CHURCH, Diller, Neb., goes back further than the date of its formal organization; it was already in existence before there was a town of Diller even. It was in 1880 when a group of German Lutherans coming from Cass County met together in worship in school-houses, or, whenever an itinerant preacher travelled through and was available. The congregation, growing out of this desire to keep the faith, was organized in 1889, with the assistance of Pastor Groenmiller, Hanover, Kans. With the calling of Pastor Tjaden, a building program was soon under way. The first item on the agenda was—a parsonage. It was completed in the fall of that same year. Next: was the laying of the cornerstone for a church building, that was done September 22, also in 1889. And on December 8, of that same year, the congregation met to dedicate its Church.

The Church building was enlarged by the addition of a bell tower and steeple. Also a Sunday School was organized, week-day religious instructions were offered regularly, the effects of this ground work are still observable.

Of the Auxiliaries is the Ladies Aid, the oldest, as it was organized in 1908. The Young People's Society came in 1917, and later, in 1934, was re-organized into a Luther League. The Women's Missionary was formed in 1935.

In 1940 the Church was moved from the country into the town of Diller. At this time extensive additions and improvements were made, and also a parsonage in town was secured. In 1935 the interior of the Church was redecorated.

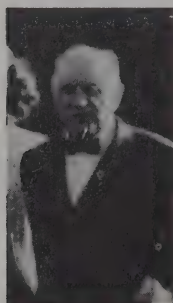
The following Pastors served St. Paul's: Tjaden, Reiners, Joh. Dose, Schwicker, Zulu, Wolfarth, Clorius, Schaft, Stave, Joh. Fitting, Saemann, H. Teckhaus, G. F. R. Durkop, Otto Bergfelder, H. Diekhoff, L. J. Wolff, P. O. Spehr, Jr., Th. Moehring. **Vacant;** supplied by Pastor Huneke of Lanham.





IMMANUEL LUTHERAN CHURCH, Hastings, Nebraska

The usual way churches come into existence is to first organize a congregation and then build a church. Here it was done different. First the church was built and then the congregation was organized. In August, 1905, the majority of Lutheran Christians of this neighborhood under the leadership of Mr. Conrad Grothen, Wm. Grothaus, and Gerhard Hoefler decided to build a church, Mr. Grothen donating the ground. \$953 were pledged. Total cost was \$1,200. The building was started in November, 1905, and completed in April, 1906. Then the congregation was organized and the church dedicated by Pastor C. Goede of Glenvil, Nebraska, who served as supply pastor. During the summer of 1906 Pastor O. Hausmann, supplied. And Pastor Wm. Zahlis became their first resident pastor in November, 1906. In 1907 a parsonage was built Mr. Conrad Grothen donating the ground for the same. Quite a few pastors have served the congregation. The only charter member living is Mrs. Gerhard Hoefler. The congregation, though small, is very active and very generous. Pastor M. A. Jensen, though retired from the active ministry, consented to take over supply of the congregation in May, 1950.



Pastor M. A. Jensen was born January 1, 1878, at Hamburg, Germany. Parents: Mogens and Meta K. Jensen. Education: Martineum at Breklum and Breklum Seminary, Germany; Western Theol. Seminary at Atchison, Kans. Married: Miss Marie A. Goetsch on Nov. 11, 1908, at Hooper, Nebraska. Children: Charles, Ralph, Ruth.

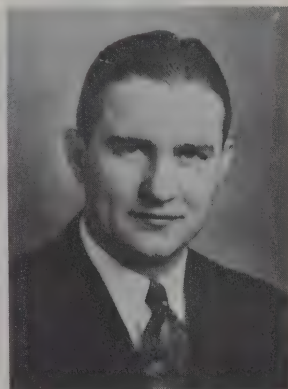
Pastor M. A. Jensen



FIRST SAINT PAUL'S LUTHERAN CHURCH, Hastings, Nebraska, is the first of the missionary labors of Pastor H. Siekman, who had come there in 1877. The congregation was organized in 1878. After relinquishing his pastorate at St. Paul's to Pastor C. A. Fritze, a new Constitution was adopted and also a plan of unification was carried out. In the years between 1903-1908 a Young People's Society was organized, and an addition was built to the Church, in order to accommodate the increase in Sunday School attendance. The Church became free of indebtedness in 1908. In the year 1916 it was resolved to build a new church, since the membership was constantly increasing, it was dedicated in 1917. At this time regular services in the English were being offered. Then followed another period of expansion and improvements: Duplex Envelope System was introduced—a Pipe Organ installed—the Missionary Societies: True Blue—Youn Women's and Women's Missionary Societies were organized—and a marked increase in attendance, membership and benevolence giving were observed. And today, First St. Paul's, is again considering another building plan to welcome the ever increasing membership and attendance.

The following Pastors served First St. Paul's: H. Siekman, C. A. Fritze, Paul Bieger, Sen. Min., Wm. Kronsbein, L. Frank, J. H. Karpenstein, F. Motzkus, Julius Huebner, F. C. Schuldt, D.D., A. Havekost and Paul deFreese, Pastor incumbent.

Pastor Paul M. deFreese was born May 11, 1918, in Omaha, Nebraska. Parents: Pastor Siefke deFreese and Martha nee Kreinheder. Education: Midland College, A.B. degree; Western Seminary, B.D. degree. Ordained by the Nebraska Synod. Came into Midwest Synod 1950. Married: Miss Mina Holbrook at Columbus, Nebraska, on May 27, 1942. Children: Deanne Kay, Paul Matthew, Jr., Jewel Lynn.



Pastor Paul deFreese, B.D.



IMMANUEL EVANGELICAL LUTHERAN CHURCH, Hoisington, Kans., was organized March 8, 1924. The Founding Fathers came from the German speaking colonies in South Russia. At first this congregation was affiliated with the Missouri Synod, but because of doctrinal differences affiliated with the Midwest Synod.

These Pastors served Immanuel Lutheran: E. H. F. Pett, Paul Spehr, Sr., Ch. Rautenstrauss, incumbent.



Pastor Chr. Rautenstrauss

Pastor Christian Rautenstrauss was born November 9, 1883, in Hepsisan, Wuerttemberg, Germany. Parents: Mr. and Mrs. George Rautenstrauss. Orphaned at age of 10. Education: Breklum Martineum and Breklum Seminary, Germany, graduated 1908. Post Graduate work at Western Seminary, Atchison, Kansas. Ordained by the German Nebraska Synod Oct. 16, 1910. Married: Miss Emma Stein on May 16, 1910, at Gothenburg, Nebraska. Children: Herbert, deceased, Ruth, Walter, Roland.



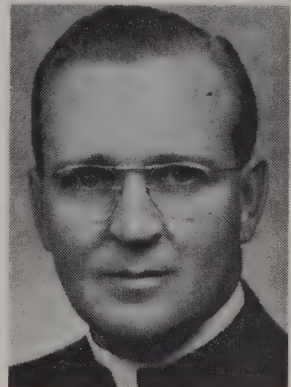
SAINT PETER'S EVANGELICAL LUTHERAN CHURCH, Hildreth, Neb., was organized August 4, 1901, the cornerstone was laid September 30, 1901, however, Divine Services were held in schoolhouses as early as 1897. The beginnings were difficult for the congregation, since the representatives of the Iowa and of the Missouri Synods were vying for position and possession. Due to the constant and tiresome changes of Pastors, the congregation resolved to call a Pastor affiliated with the Midwest Synod. The confessional basis in the beginning was supposed to be "Congregational", but thanks to the staunch Lutheranism of the Ostfriesians, it became Lutheran in the end. Linguistic difficulties produced another crisis in the form of a competitive Lutheran Church affiliated with the English Nebraska Synod. Both congregations, however, became soon aware of the limitations of field and growth, and thus on December 13, 1946, a joint Council of both churches was called, which decided to call a joint Congregational meeting for the purpose of merging the two congregations. The merger was a unanimous resolve; parsonage of St. Paul was sold, also the lots and schoolhouse of St. Peter's; the new church was to affiliate with the Midwest Synod. The settlement was most amicable between Synods and congregations. The cornerstone of the new Church was laid December 12, 1948, and the dedication on January 30, 1949.

These Pastors served St. Peter: O. Jansen, F. Wm. Gretzler, O. Hausmann, H. L. Lenser, G. F. R. Duhrkop, E. J. Moede, A. J. Duis, incumbent.

These Pastors served St. Paul: E. A. Stein, Henry Scherer, Edgar Dörner, Henry Dümmler, E. Gilmer, C. H. Kemper, E. Switzer.

Addenda: St. Paul's sent one of its sons into the Holy Ministry: Pastor Leland Soker, Albuquerque, N. M.

Pastor Alfred J. Duis was born September 18, 1909, near Odell, Nebraska. Parents: Rolf A. Duis and Johanna nee Luebben. Education: Martin Luther Pro-Seminary and Martin Luther Seminary at Lincoln, Nebraska. Graduated May 9, 1934. Was ordained by the German Nebraska Synod at Wayne, Nebraska, 1934. Married: Roine Vivian Johnson of Clay Center, Nebraska, at Lanham, Kansas, on June 17, 1934. Children: Mary Lou, Glen Morris, Gerald Dale.



Pastor Alfred J. Duis



FRIEDEN'S EVANGELICAL LUTHERAN CHURCH, HOME, KANSAS, was organized by Pastor J. G. Groenmiller, D.D., in August, 1885. Twenty-five Charter members signed their names to the Constitution and the first officers of the Church Council were elected: President, Geo. Hahn; Secretary, Chr. Hahn and Treasurer, F. Blocker.

The first resident Pastor was Rev. Chr. Thompson, who served the congregation from 1885-1889. During the pastorate of Pastor Thompson a frame building was constructed, later a parsonage was built. In 1910 a schoolhouse was erected to serve in Parochial School and Catechetical Instructions. A basement under the Church was built in 1942. The Congregation observed its Fiftieth Anniversary in a solemn Service in 1935.

The following Pastors served at Frieden's: J. H. Groenmiller, D.D., Chr. Thompson, J. Gutleben, Fr. W. Kitzki, F. W. Steffens, H. W. Fricken, J. A. Hansen, H. L. Lenser, Hinrichs, H. Knaub, E. A. Pett, H. L. Lenser, second call and now incumbent.



Pastor Herman Lenser

Pastor Herman Ludwig Lenser was born April 12, 1880, in Woertsch, Danzinger Hoehe, Germany. Parents: Gottfried Lenser and Emilie nee Rothe. Education: Berlin Mission Seminary 1901-1905; Western Seminary, Atchison, Ks., 1906. Graduated 1906. Ordained by the German Nebraska Synod at Wisner, Nebraska, 1906. Married: Miss Martha Falk at Stickney, Kansas, on July 26, 1906. Children: Herman, Kurt, Otto, Martha. Was president of the Kansas Conference.

ZION EVANGELICAL LUTHERAN CHURCH, Hooper, Neb., was organized May 1, 1890, the Church was completed and dedicated the same year. Zion Lutheran formed a parish with Logan Lutheran, now disbanded and merged with Zion, for a great number of years. Also with Ridgley it formed a similar parish, however, this was mostly a "Pastor Unification", which was dissolved with the leaving of the Pastor. Though the building is to some extent still the same as it was originally built, it yet does not present the same aspect any longer. It was remodeled twice: in 1915 when the building was raised and the basement added, and again in 1948-49 when several other additions were made.

Zion sent three of its sons into the Holy Ministry: Pastor W. W. Nolte, D.D., Westboro. Mo.; Pastor Alvin Havekost, Denver, Colo.; Pastor Henry Monnich, Sidney, Neb.; and also a daughter into Christian service: Miss Elaine Wagner, Missionary to British Guiana. The records of Zion's are lost and only a partial list of Pastors serving Zion Lutheran is available: Ernst Walter, D.D., L. Grauenhorst, E. D. Osthoff, D.D., J. Mathiesen, J. Schrader, D.D., G. F. R. Duhrkop, A. Pannbacker, Wallace Wolff, Paul Moessner, A.M., incumbent.



Pastor Paul H. G. Moessner was born September 13, 1910, at Northboro, Iowa. Parents: Pastor Christoph Moessner and Ida nee Buehrer. Education: Graduated from University of Nebraska, 1934, A.B. Magna Cum Laude. Graduated from Hamma Divinity, Springfield, Ohio, 1940, B.D. Post graduate work taken at Uni of Nebraska, A.M. Ordained 1940 in Frieden's, Lincoln, Nebraska, by the Midwest Synod. Married: Miss Hedwig Welchert at Emerson, Nebraska, on August 12, 1941. Children: Heidi Luise, Paul Hugo. Offices held: Vice-President of Synod 1947-1950. Editor: "Midwest Lutheran", 1950. Secretary Board of Directors Central Seminary; ULCA Committee of Faith and Life; Committee on Ministry; Committee on Seminary Separation.



Pastor Paul H. Moessner, A.M.



The Records of SAINT PAUL'S EVANGELICAL LUTHERAN CHURCH, six miles north of Hooper, Neb., begin as early as 1864. Pastor J. F. Kuhlmann, Fontanelle, Neb., offered his services to the settlers of the Logan Valley community. There were good prospects of having all Lutherans united in one church; however quarrels, which ate like a cancerous growth, caused split of the group. The West group met on January 30, 1870, for the first Service in the "Monnich Log Schoolhouse", Rev. Buetow was the Pastor and 14 members were present, and on February 13, 1870, Saint Paul's was formally organized and a Church Council was elected. The offer of 40 acres by Gerhard Monnich was rejected, since the location was not central enough, and it was decided to build the church at the present location. Twenty acres were made available by Gerhard Heyne, and a combination Church-School-Parsonage was built. A call was extended to Pastor Wisswasser, who became the first resident Pastor. After Pastor Julius Wolff became Pastor in 1876, a new church was built in 1880, and a Sunday School was organized. With the coming of Pastor H. W. Fricke in 1883, a Parochial School was decided upon and a schoolhouse was built in 1885. Under Pastor F. Wupper, the Twenty-fifth Anniversary was observed in 1895, also a new Church was built in 1902, this Church is serving the congregation at the present time. Under Pastor Wupper, the muni-

ficent gift of \$19,500 was given for Ministerial Education by Mr. John Osterloh, which became better known as The Martin Luther Seminary, at Lincoln, Nebraska.

The Ladies Aid was organized in 1905; Luther League in 1917; The Women's Missionary Society in 1929; the Brotherhood in 1940.

The present Parsonage was built in 1919, and the Church basement in 1941.

The following Pastors served Saint Paul's: J. F. Kuhlmann, Buetow, Wisswasser, Julius Wolff, co-founder of Midwest Synod and first President, H. W. Fricke, co-founder of Midwest Synod, F. Wupper, Aug. Ollendorf, R. Kunzendorf, H. O. Rhode, Hugo Welchert, Jr., incumbent.

SAINT PAUL'S EVANGELICAL LUTHERAN CHURCH, Uehling, Neb., was organized in 1879. Mr. Simon Kerl, a pioneer settler of Burt County, however not of Lutheran persuasion, was interested in a speedy settling of that territory. In order to achieve this, he offered 40 acres of free land to any protestant organization that would build: a Church, a parsonage, and a schoolhouse. Lutheran settlers claimed the achievement of this goal, and the 40 acres were given. However, the building was a monstrosity. It was one long-line-building, and sections were set aside, to-wit: one end of the building was designated "Church"; the middle section was the "school", and the other end was "Parsonage", and thus was popularly called "Dree-Husen-Kirch"—Three houses Church. In 1885 another and a "churchly" Church was built. After the organization was effected synodical affiliation was discussed; a split between those favoring Missouri and those favoring General Synod occurred; the matter even went to court when the right of possession was disputed; the judgment was in favor of the minority, General Synod, because of constitutional observance. Later, in 1906, when the Burlington R. R. was built and the town of Uehling was incorporated, the Church was moved to Uehling—by night across the County line. The Church was completely renovated in 1949. St. Paul's has nearly always formed a parish with St. Paul's, Hooper. Only for a short time did it have its own Pastor: Pastor Nikolaiski.

These Pastors served St. Paul's, Uehling: H. W. Fricke, F. Wupper, A. Ollendorf, R. Kunzendorf, J. Schrader, D.D., E. Klotsche, Ph.D., D.D., H. O. Rhode, Hugo Welchert, Jr., incumbent.

Pastor Hugo Henry Fred Welchert was born June 3, 1914, at Stillwater, Oklahoma. Parents: Pastor Hugo G. A. Welchert and Frieda nee Kraemer. Education: University of Nebraska (at Martin Luther Seminary) graduated 1935 with A.B. degree. Chicago Lutheran Seminary, graduated 1938 with B.D. degree. Ordained by the Midwest Synod at Convention in Hastings, Nebraska, 1938. Has served St. Paul's, Hooper, and St. Paul's, Uehling, since 1938. Married: Beatrice E. Kautz, in Chicago, Ill., June 25, 1938. Children: Thomas. Offices held: Secretary of Synod 1945-1950.



Pastor Hugo Welchert, B.D.



SAINT MATTHEW'S EVANGELICAL LUTHERAN CHURCH, Johnson, Neb., was organized in 1906. Their first House of Worship was bought from the Evangelical Church. In 1925 the present stately Church was built under the leadership of Pastor Wm. Harder.

These Pastors served St. Matthew's: Ducker, Didlaukis, J. A. Hansen, P. O. Spehr, Sr., Wm. Harder, A. Th. Mikkelsen, G. Duhrkop, E. C. Hansen, F. W. Lau, Edwin P. Bastian, incumbent.



Pastor Edwin P. Bastian

Pastor Edwin Perry Bastian was born May 26, 1922, at Trexlertown, Pa. Parents: Owen Michael Bastian and Lillie Lulu Bastian. Education: Muhlenberg College, Allentown, Pa., and Western Theological Seminary, Fremont. Graduated May 5, 1949. Ordained by the Midwest Synod at Wayne, Nebraska, the 17th of May, 1949. Married: Anita Lorraine Christman at Allentown, Pa., August 25, 1944. Children: Pamela Anita, Edwin Perry, Cynthia Louise, Donald Michal.



SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, Lanham, Neb. On September 27, 1885, a group of Lutherans gathered for the purpose of organizing a Lutheran congregation. The veteran and Pioneer Missionary, Dr. Groenmiller, D.D., presided at this organization meeting. It was decided that a church should be erected in Morton, now Lanham, Kansas. A cemetery lot was purchased at the same time. It is of interest that Pastor Groenmiller was requested to conduct services also in English. The church was built and dedicated in 1886, the parsonage in 1889. During the pastorate of Pastor Moessner a bell was installed. When St. John's observed its 25th Anniversary it was decided to build a larger church, which was dedicated on September 10, 1911.

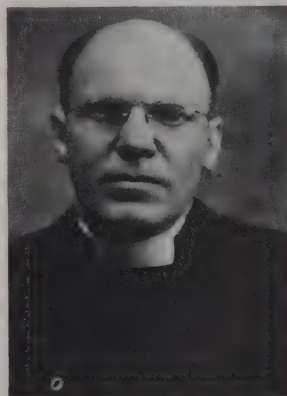
Pastor Robert Grefe is one of its sons and another, Harlan, is studying for the Holy Ministry.

The first Synodical Convention of the German Nebraska Synod—now Midwest Synod—met in Lanham, since then St. John's has been host to Synod repeatedly.

These Pastors served St. John's: G. F. R. Mueller, D.D., Christian Moessner, Wm. Popke, Wm. Kretke, Fred Gafert, Henry Wiemcken, Wm. Harder, R. Richter, A. B. J. Lentz, E. Spielmann, Albin Heinz, E. E. Eilers, W. Goemmel, A. K. Oelke, W. Welchert, and Arthur Huneke, incumbent.

Pastor Arthur W. Huneke was born September 13, 1900, at Batesville, Indiana. Parents: John and Louise Huneke. Education: Graduated Carthage College, Ill., and Chicago Lutheran Seminary, Maywood, Ill. Ordained by the Wartburg Synod. First marriage: to Miss Heinrich on August 18, 1936, at Wellsburg, Iowa. Deceased May 6, 1938. Second marriage: to Miss Anna Lohman on September 16, 1941, at Steeleville, Ill. Children: Darlene Ann, Leonard Arthur.

Remarks: Pastor A. Huneke supplies St. Paul's at Diller, Nebraska, during its vacancy.



Pastor A. Huneke



HAVELOCK EVANGELICAL LUTHERAN CHURCH, at Havelock, a suburb of Lincoln, Neb., was organized in 1916. The Charter Members were mostly from Russia, of which only two are still with the Church. Located originally at 70th and Platte, it was moved to 5945 Fremont Street, in order to be more centrally located and thus offer greater service to its constituents

Inasmuch as there were frequent changes in the pastorate, a complete list of Pastors, having served this congregation, cannot be given; however, we are able to mention these Pastors: R. Jobman, E. C. Hansen, Th.D., incumbent.



Pastor E. C. Hansen, Th.D.

Pastor Edward Carl Hansen was born July 19, 1897, at Wall Lake, South Dakota. Parents: Pastor Juergen August Hansen and Marie S. Roinnau Hansen. Education: Martin Luther Pro-seminary and Martin Luther Seminary. Graduated 1919. Post graduate work at Kearney State Teachers College 1920-1921; and 4 years Pike's Peak, B.D. and Th.D. Ordained July 29, 1919, at Riverdale, Nebraska. Married Miss Emma C. Tiemann at Westboro, Mo., on June 22, 1922. Children: Pastor Paul, Missionary in British Guiana, Gertrude, Roland. Offices held: Member of M.L.S. Board of Trustees 7 years; Synodical Statistician since 1937; 1st Lieutenant Chaplain Reserve, U. S. Army from 1936-1939; Chaplain Veterans Hospital at Lincoln, Nebraska, since 1946; Chaplain Nebraska State Legislature since 1947.



The beginnings of FRIEDEN'S EVANGELICAL LUTHERAN CHURCH, LINCOLN, NEB., humanly viewed, were truly small and insignificant. Ten "Volga German" fathers with their families, gathered at the home of Ad Lebsack for worship, as they were determined not to surrender their Lutheran heritage. Later, on February 15, 1907, they came together again at the home of Jacob Muller for the purpose of organizing a Lutheran Congregation. Pastor R. Pfeiffer, Field Missionary of Midwest and Wartburg Synods, acted as chairman. After the organization was completed and the Constitution was signed by 72 members, that is families, Pastor Pfeiffer served this little flock until a regular Pastor could be called. The first services were held in an abandoned Church on Third and B Streets. Then, in a congregational meeting of March 3, 1907, it was unanimously resolved to build a Church on the corner lot of Sixth and B Streets. The contract was given to Jacob Roehrich. The cornerstone was laid April 14, 1907, with the assistance of E. Pfeiffer, G. F. Muller, L. P. Ludden, D.D., and J. Lich. The dedication of the sanctuary took place December 1, 1907. In the meantime, the membership had risen to 305, and a call had been extended and accepted by Pastor J. F. Krueger, who had entered upon his duties on April 30, 1907.

A Sunday School, Young People's Society, and a Choir were the auxiliaries which were organized right from the beginning. Later, others, such as the Ladies Aid, The Luther League and the Women's Missionary Societies, both Senior and Young Women's, were called into being. The Board of Home Mission and Church Extension supported this promising work substantially from its inception. On April 18, 1914, the congregation decided to be self-supporting. January 12, 1925, Frieden's suffered severe damage on its church property, when a fire destroyed a large portion of the interior. The Church was renovated forthwith, and a new Pipe Organ installed. The following Pastors served Frieden's: E. Pfeiffer, J. F. Krueger, Martinus Koolen, D.D., R. Kuehne, D.D., Martinus Koolen, D.D. (second term), Herman Goede, D.D., Pastor incumbent.

Pastor Herman Martin Adolph Goede was born November 23, 1898, at Greenleaf, Kansas. Parents: Pastor Carl Goede and Henriette nee Mueller. Education: Martin Luther Pre-Theological 4 years; graduated 1919. Martin Luther Seminary, graduated 1922; B. D. degree. Ordained Sept. 10, 1922, at Glenvil, Nebraska. Married: Irene Hap-pold on February 27, 1927, at Doniphan, Nebraska. Children: Gerald Herman, Ronald William. Offices held: Chairman Synodical Adjudication Com. 1932. Chrm. Synod Bd. of Am. Missions 1933-36. Chrm. Luth. Lit. Bd., 1938-1940. Pres. Platte County Ministerial Asso., 1939-1941. Secretary of Northern Conf. 1937-1940; Pres. North Conf. 1940-1941; President of Midwest Synod 1941-1947. Received D.D. from Midland College on May 25, 1949.



Pastor Herman Goede, D.D.



ZION EVANGELICAL LUTHERAN CHURCH, Emerald, Neb., was organized April 13, 1884, the Church was built on a plot given by N. J. Busboom. In the course of its history Zion erected three Churches: the first — of 1885 — had to give way because of inadequacy; the second — of 1900 — was destroyed by fire; and the third — built in 1928 — was later on extensively enlarged and remodeled. These Pastors served Zion Lutheran: Herman J. Neubauer, J. Ramser, O. L. Luschei, F. W. Kitzki, Johannes Gutleben, A. Th. Mikkelsen, Immanuel Duhrkop, E. D. Osthoff, D.D., Jul. Huebner, S.T.M., Wm. Harder, Geo. Gersib, Carl Fulgrabe, Jacob Peil, A. J. Duis, F. C. Nolte, incumbent.



Pastor F. Nolte, B.D.

Pastor Frederick Christian Nolte was born March 15, 1923, at Westboro, Mo. Parents: Pastor F. W. Nolte and Meta nee Stuehmer. Education: Tarkio College 1 year; Midland College, 3 years, A. B. degree. Western Seminary—graduated May 1, 1947, with B.D. Ordained by the Midwest Synod at Convention in Westboro, Mo., 1947. Married: Miss Marjorie Kemper at Westboro, Mo., on January 18, 1948. Offices held: Secretary of Southern Conference. Southern Conference Director of Lutheran World Action.



SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, Lipscomb, Texas, was organized in 1915, but services had been conducted prior to this and at regular intervals by Pastor G. K. Wiencke, Sr., D.D., who served then the Shattuck Lutheran Church — now disbanded — at Shattuck, Okla. On October 29, 1916, the cornerstone of the Church was laid and dedicated on June 3, 1916. Lipscomb is County Seat and located in north-eastern-most corner of the Texas Panhandle. St. John's sent two sons into the Holy Ministry: Pastor Geo. Herber, Pierce, Neb. Pastor Jacob Peil, Ayre, Neb., retired.

These Pastors served St. John's: G. K. Wiencke, Sr., D.D., Ewald Wendt, Reinhold Hauptmann, F. Loeffler, Felix Gottschlich, George Gersib, Otto Spehr, Sr., L. Hopp, Karl Vordemann, J. Schrader, D.D., incumbent.

Pastor John E. W. Schrader was born May 15, 1883, in Koenigsberg, Germany. Parents: John Schrader and Ernestine nee Lollge. Education: City College, Koenigsberg, Germany. Came to America 1906. Attended Midland College and Western Seminary at Atchison, Kans. Was ordained by the German Nebraska Synod at Lincoln, Nebraska, in 1910. Married: Miss Emma Temps at Hanover, Kansas, September 7, 1910. Children: one daughter, Gertrude, wife of Pastor Louis De-freese. Offices held: Travelling Missionary 1913-1914. Synodical Treasurer 1922-1925; Synod President 1933-1936. Honors received: D. D. degree from Midland College in 1942.



Pastor J. Schrader, D.D.



The EVANGELICAL LUTHERAN CHURCH OF THE GOOD SHEPHERD at Lindy, Neb., located 15 miles N. W. of Bloomfield, began as a Community Church. The service of all the Ministers of Bloomfield was sought, but only two: Rev. R. Farley, Methodist, and Rev. M. Schroeder, Sr., Lutheran, responded to this invitation. An agreement was reached, whereby only the two Ministers who had accepted the invitation, should have the right of the use of the pulpit, and services should alternate between the two Ministers, thus designated as Pastors of that little flock. Rev. Farley was soon forced to withdraw, and his successor was not permitted to enter this agreement. Thus only the Lutheran remained in the pulpit, and, inasmuch as the majority of the members and the Council were Lutherans, the change into a Lutheran Church was not beset with any difficulties. The first resident Pastor was Rev. Fred Ollendorf, who was commissioned to this work by the Midwest Synod.

The unfolding of the work began under the leadership of Pastor Lorin J. Wolff, when the existing Building Fund was increased by the means of "God's Acres" and other gifts. Thus a fine Church could be dedicated in May, 1949. Clarence Knudsen, a member of the Church and a farmer, was the architect and designer. Pastor Harry Mumm came from Lindy. Good Shepherd was served by the following Pastors: M. Schroeder, Sr., D.D., H. O. Rhode, F. Ollendorf, L. J. Wolff, Erich Petersen, Pastor incumbent.



Pastor Erich Petersen

Pastor Erich Christian Petersen was born May 7, 1906, at Rosenkranz, Germany. Parents: Heinrich Petersen and Dorothea nee Hartmann. Education: Graduated from Breklum Pro-Seminary, 1925; from Kropp Seminary, 1929; Chicago Seminary, Maywood, Ill., post graduate work, 1929-1930. Ordained by the Texas Synod at Shiner, Texas, July 26, 1931. Married: Helen O. E. nee Sasse at Kropp, Germany, July 1, 1932. Children: Erika, Martin, Gerhard, Ralph, Paul-David, Richard-Ross. Offices held: German Secretary, Field Missionary, in the Texas Synod. Stewardship Secretary in the Wartburg Synod.

The NIOBRARA EVANGELICAL LUTHERAN CHURCH, Niobrara, Neb., on June 1, 1948, at a regularly called meeting, voted to become a member of the United Lutheran Church in America, at the same time it also applied for membership within the Midwest Synod; and extended a call to Pastor Erich Petersen, to serve as Pastor. This congregation together with Good Shepherd of Lindy, Neb., form one parish, the pastor residing in Niobrara. However, Niobrara Lutheran is older than the foregoing would indicate, and it was formerly affiliated with the Evangelical Lutheran Synod (Norwegian) and was organized January 7, 1896. However in that affiliation there were too many and prolonged vacancies, and supply from sister congregations was at too great a distance. When Rev. Lorin J. Wolff explored the field he readily was welcomed, and the Pastors of Lindy Church have served it since jointly with Lindy.

These Pastors served Niobrara Lutheran: O. J. Lundly, P. J. Lunde, E. Benson, G. A. Carlson, J. Runestad, O. J. Lundly—2nd term, T. G. Wicks, L. J. Wolff, Erich Petersen, incumbent.



SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, about 4½ miles southwest of Ohiowa, Nebraska, was organized in 1882. The Church was built in 1893. Remodeled and modernized in later years. Also a new parsonage was built in later years. (As no information has been furnished on this congregation—the data will be very incomplete.) The following Pastors served this congregation at some time (the order may not be correct—nor is the listing complete): Max Henning, Thomsen, Schwarz, - - - Rud. Lentz, - - - Otto Klatt, Gustav Klatt, Harder, Pietzko, Loeffler, Diekhoff. Formed one parish with the St. John's congregation in town in 1938 and was served by Pastor Diekhoff from 1938-1950. In 1950 the town congregation desired to have the services of Pastor Diekhoff for itself—and the parishes were again separated. St. John's is vacant.





CHRIST LUTHERAN CHURCH — In Cass County Pastor Eli Huber of Nebraska City and other traveling Missionaries, preached sporadically in homes and in schoolhouses, beginning in 1866. In 1876 Pastor Peschau served the people of Cass County and northern Otoe County by preaching in certain schoolhouses regularly. He was followed by Pastor Dietrich from Weeping Water in 1878. He was succeeded by Pastor Fr. Spriegel in October, 1879. Pastor Spriegel also preached in several schoolhouses in Cass County, until the people in Eight Mile Grove Precinct, built the church, the same church that is still in use, one mile west of the Becker schoolhouse, Dist. 41, in 1890. The congregation organized after the church was finished, July 9, 1890. Pastor Spriegel served until 1912. Under his successor, Pastor Julius Huebner, another acre of land was added to the property, now consisting of two acres, and a parsonage was built in 1912-1913. Under Pastor Huebner the congregation became incorporated June 17, 1914, under the name "Christ Ev. Luth. Church"—previous to that it had been known as "St. Paul's Lutheran". Successors to Pastor Hubner were Pastors R. Kunzendorf, H. O. Rhode, and A. B. Lentz. In 1926, under Pastor Lentz, the church was remodeled, enlarged and modernized. In 1945 the parsonage was enlarged and modernized. The congregation became affiliated with Synod in 1937.



Pastor A. B. Lentz, D.D.

Pastor A. B. Lentz, born July 24, 1898, at Cedar Falls, Iowa; son of Pastor Rudolf Lentz and his wife Magdalene, nee Henningsen. Received usual schooling; graduated from Martin Luther Seminary 1919. Served congregations at Surprise, Lanham and Louisville, Neb. Married 1923 to Dora Habbina Duis of Lanham. Two daughters living: Mrs. James Monroe of Omaha and Joanne at home.

Offices held: Secretary of Synod 1933-1941. Synodical Lutheran World Action Director 1942-1948. Secretary Board of Trustees of Midland College 1942-1946. Stewardship Secretary 1946-1948. Pensions Secretary 1946-1949.

Honors received: Doctor of Divinity Degree from Midland College, 1947. In "Who's Who" Religious Leaders 1942.



SAINT PAUL'S EVANGELICAL LUTHERAN CHURCH, of Northboro, Iowa, was organized on the 30, March, 1902, by Rev. J. F. Groenmiller. In April of the same year the congregation called Pastor Chr. Moessner. The Church was built and dedicated on Aug. 31, 1902. The parsonage was built in 1903. The Church at the time of its organization consisted of people who had come from Hanover, (State) Germany. They originally lived in the Westboro community; however, as they moved into this community they felt it was too far to go to St. John's at Westboro and so they organized their own congregation. The Pastors who served were: Moessner, A. Th. Mikkelsen, E. C. Hansen, A. Th. Mikkelsen (second time), G. K. Wiencke, Jr., W. Rowoldt, P. Kuehner, F. Ollendorf is the present incumbent.

Pastor Fred Ollendorf was born March 24, 1913, at Wisner, Nebraska. Parents: Pastor August Ollendorf and Elizabeth nee Wolff. Education: University of Nebraska and Midland College. Graduated 1937, A.B. Chicago Lutheran Seminary, (Maywood), 1940, B.D. Ordained at Convention in Hooper, Nebraska, 1940. Synodical Lutheran World Action Director 1948 to the present time; Member of Stewardship Committee since 1943.



Pastor Fred Ollendorf, B.D.



The nucleus of the membership of IMMANUEL EVANGELICAL LUTHERAN CHURCH, Lodge Pole, Nebr., are members of the former Weyerts Lutheran Church, now disbanded because of the constant residence shift of its members. Immanuel Lutheran was organized in January, 1921, and the Church was dedicated August 6, 1921. In 1941 the congregation re-organized. Frequent and lengthy vacancies in the pastorate have hindered the numerical growth of the congregation.

These Pastors served Immanuel Lutheran: Johannes Goemmel, F. Grossmann, F. Freytag, C. R. Goldenstein, W. J. Goemmel, Henry Monnich, Victor Moeller, Norman Schroeder, incumbent.



Pastor N. Schroeder, B.D.

Pastor Norman E. Schroeder was born July 13, 1921, at West Point, Nebr. Parents: Mr. and Mrs. George Schroeder. Wayne State Teachers, A.B., 1945, Chicago Lutheran Seminary, Maywood, Ill., B.D., 1948. Ordained by Midwest Synod in 1948, in home church, St. John's, Scribner. Served Lodgepole-Chappell since 1948. Married Miss Bernetta Von Seggern on December 30, 1945, at Scribner. Children: Miriam Annette and Jennene Joyce. Offices held: President Synodical Luther League.



GRACE EVANGELICAL LUTHERAN CHURCH, Chappell, Neb., was organized in 1941, by Pastor W. Goemmel of Lodgepole first as a preaching point then as a congregation. The Church was built and dedicated also in 1941. Grace Church forms a parish with Immanuel Lutheran Church, Lodgepole, Neb.

These Pastors served Grace Lutheran: W. J. Goemmel, Henry Monnich, Victor Moeller, Norman Schroeder, incumbent.

IMMANUEL EVANGELICAL LUTHERAN CHURCH, Madison, Neb., was organized in 1901. A Church formerly owned by the Baptists was purchased and re-dedicated, and is serving the congregation in that same location. Immanuel was an independent congregation in the beginning and enjoyed the service of a full time Pastor, but is now served as a part of a parish with Platte Center. The basement was built in 1943.

These Pastors served Immanuel Lutheran: E. Pfeiffer, H. Fricke, E. Pett, G. Bessler, Carl H. Goede, Jr., Richard Jobman, Otto Spehr, Jr., Fred Ollendorf. Vacant—as of now.





SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, Ohio, Neb., named thus because the settlers came from Ohio and Iowa, was organized in 1887; the Church was erected in 1893, several miles northeast of Ohio. In the course of its history it gradually absorbed the membership of a Reformed Church, and finally merged with it; this was also a "St. John's" Church. In 1919, under the leadership of Pastor J. A. Bahnsen, the church building was moved into Ohio, thus locating it more centrally than before.

No complete list of names of Pastors is available, but these Pastors served St. John's, Ohio (town): M. Kossick, S. Traubel, J. A. Bahnsen, E. C. Hansen, W. F. V. Churchill, H. Diekhoff, incumbent.



Pastor Herman J. Diekhoff was born January 26, 1897, at Allison, Iowa. Parents: Pastor George Diekhoff and Tina nee Weyerts. Education, Pro-Seminary and Seminary, Martin Luther, Lincoln, Nebraska, graduated 1919. Hamma Divinity School, Springfield, Ohio, 1920. Ordained by Midwest Synod, 1920, at Doniphan, Nebr. Served: Doniphan, Princeton, Diller, Gothenburg, Otoe, Ohio, Nebraska. Married to Miss Bertha Schmale, September 26, 1920, Grand Island, Nebr. Children: Otto (killed in War, 1945), Martin, Gracie Ann, Edwin, Leland. Offices: President, Southern Conference.

Pastor Herman J. Diekhoff



SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, Norfolk, Neb., was organized July 24, 1902, by Pastor E. Pfeiffer, Field-Missionary. First services were conducted in a vacant store building. In 1903 the Free Methodist Church was purchased and moved to a corner lot of Second and Philip Avenue. Parsonage was built in 1911. The new church was built in 1920. The old church was moved south of parsonage and served as Parish hall, which was sold in 1948 and from proceeds of sale the church was remodeled.

When the present church was built it was necessary to secure a loan from the Board of American Missions, and also from private sources. Since these mortgages from private lenders had changed hands often, and since defaulted interest had accumulated, almost to more than double of original debt, foreclosure was threatened in 1947. Under the vigorous leadership of Pastor M. A. Jensen, the debt was refinanced. In 1950 the debt was paid in full. In the meeting of this crisis, new life and determination was injected. Thus far growth had been steady but small, since that day of crisis, however, it has become more rapid.

These Pastors served St. John's: E. Pfeiffer, O. Hausmann, Wolpert, Martin, O. Bergfelder, H. Wellhausen, D.D., E. Ahrens, E. C. Hansen, S.T.D., Paul Rowoldt, Sr., Geo. Herber, M. A. Jensen, R. L. Jobman, incumbent.

Pastor Richard L. Jobman was born May 10, 1913, at Gothenburg, Nebr. Parents: Mr. and Mrs. Herman Jobman. University of Nebraska, Lincoln, A.B. 1937. Chicago Lutheran Seminary, Maywood, Ill., B.D. 1940. Ordained, Hooper, Nebr., 1940. Served Creston-Madison, Havelock, Norfolk. Offices: Secretary Northern Conference, Vice-President of Synod.



Pastor R. Jobman, B.D.



FIRST LUTHERAN CHURCH, Oklahoma City, Okla., was known as the 20th "Century Mission" and was organized with approximately fifty charter members in 1902. Services were held in the County Court House and in a lodge hall. Later the old Christian Church was purchased with aid from the Home Mission Board of the General Synod. The present edifice was dedicated on April 22, 1913. It stands at the head of Robinson Avenue where, it is said "More people attend on Robinson Avenue than on any avenue in America." In the center of the church parlors, buried under the concrete floor, is a "Century Chest", in which are many mementoes and historic documents of congregational and community interest, and which will be opened on April 13, 2013. The Parish House was purchased in January, 1950. The church chancel was reconstructed and beautified and the organ electrified in 1948. First Lutheran is considered to be one of the most beautiful churches in the southwest.

(Addenda): First Lutheran has sent into Christian Service: Sister Emma Holm—Germantown Home, Philadelphia, Pa. Lewis L'Heureux, Senior at Northwestern Seminary, volunteering as missionary to Japan.

These Pastors served First Lutheran: H. W. Williams, Wm. Kelly, D.D., George Beiswanger, D.D., Newton H. Royer, D.D., C. N. Swihart, D.D., Fred H. Bloch, incumbent.



Pastor Fred Bloch, M.A.

Pastor Fred Henry Bloch was born September 15, 1898, at Grand Forks, No. Dak. Parents: Ernest Bloch and Mary nee Wolf. Parents came to America when Pastor Bloch was very young. Graduated 1921 from the University of North Dakota. Western Seminary 1924. Received B.D. degree from that institution 1929. Post-graduate work in the University of Oklahoma City, Okla. M.Ed. 1941. Ordained by the Nebraska Synod at Fremont, Nebraska, in 1924. Was commissioned Missionary to Liberia W. C. Africa. Served from 1924-1929. Pastor of First Lutheran Oklahoma City since 1938. Married Nettie Marie Anderson at Burlington, Iowa, on June 10, 1924. Children: Richard Lewis, John Fredrick, Anna Marie. Offices held: Midland College Field Secretary, 1935-1937; Professor in Oklahoma City University Air Detachment College from 1943-1945. Member of the Exec. Committee of the Luther League of America 1938-1941. On Exec. Bd. of Oesterlen Orphans Home, Springfield, Ohio, 1931-1932. Chairman and Member

Stewardship Committee of Midwest Synod 1943 to 1948. President Oklahoma City Ministerial Asso. 1940-1941. Member of the Executive Committee of the Oklahoma Council of Churches, as well as the Oklahoma City Council of Churches. Chaplain of the American Legion at Kalamazoo and Oklahoma City. Pi Sigma Mu Social Science Fraternity, also in "Who's Who" Religious Leaders in America—1944. Authorship: "The Religions of Liberia" and "Education in Liberia".



SAINT LUCAS EVANGELICAL LUTHERAN CHURCH, Stanton, Neb., was organized November 26, 1905. The Founders were dissenting members from the Wisconsin Synod. St. Lucas from the beginning was supplied by pastors of neighboring Midwest Synod congregations, and with whose congregations it formed from to time a parish. Due to a linguistic bias its growth was stifled tremendously, but the prospects of growth are brighter now.

These Pastors served St. Lucas: Wolpert, Martin, E. C. Hansen, H. Wellhausen, D.D., H. Fricke, P. Rowoldt, Sr., E. Pett, M. A. Jensen, H. Knaub, Ralph Ritzen, incumbent.



SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, Otoe, Neb., finds the events of its earlier history spread on the Records of St. Luke's, located 3½ miles northeast of Otoe. At that time, Pastor F. Spriegel was serving St. Luke jointly with Christ Lutheran Church, Louisville, Neb. But soon members of St. Luke living south and west of Otoe, felt that the Church should be more centrally located, and were of the opinion that it would serve best, all concerned, if the Church were re-located in Otoe. Pastor Spriegel was opposed to this reorientation and refused assistance. Members sought the assistance of the President of Synod, Pastor Dierks, and under his chairmanship the plans were discussed. It seems that the organization was perfected in 1901, and, that Pastor Herbert Mueller was the first Pastor called, who then served both congregations: St. John's and St. Luke's—St. Luke's had also severed its connection with Christ Lutheran by that time. The services were conducted in the Presbyterian Church for a number of years, and the parsonage was rented. However, in the Spring of 1912, the need of a Church of their own was felt, the necessary apparatus was put into motion, and on March 2, 1913, the Church could be dedicated.

Hardly had this been accomplished, when, on Easter Day, 1913, the town of Otoe found itself in the path of a cyclone, whose violence nearly destroyed the whole town. The Parsonage was swept away. Pastor A. Th. Mikkelsen and family saving the naked life, but suffering no hurt otherwise; and, also, the newly built Church was severely damaged. The rebuilding of the Church began at once; the parsonage was built again in 1913—the financial pressure was too hard to do it sooner. In 1926 St. Luke's, the mother church, affiliated with the American Lutheran Church, thus severing its connection with St. John's. The following Pastors served St. John's: Herbert Mueller, J. H. Hansen, H. Gehring, A. Th. Mikkelsen, F. Saemann, R. Moehring, V. Moeller, H. J. Dieckhoff, H. Teckhaus, R. M. Saubersweig, Pastor incumbent.



Pastor R. Saubersweig, Th.D.

Pastor Reinhard Martin Saubersweig was born October 30, 1900, at Koenigsdorf, Germany. Parents: Pastor Martin Karl Saubersweig and Helen nee Ahrens. Humanistisches Gymnasium, Prenzlau, Germany, 1912-1918. Soldier in German Army 1918. College of Horticulture, 1919-1923—Graduated Cum Laude. Kropp Seminary—Graduated 1926. Post-graduate work in Lutheran Seminary of Canada, Waterloo, Ontario, 1926-27. Pike's Peak Bible Seminary. Doctor of Theology 1945. Ordained by the Manitoba Synod at Saskatoon, Canada, on July 3, 1927. Married: Miss Lydia Trautrimms at Nuebbel Rendsburg, Germany, September 8, 1926. Honors. Th. D. 1945. Authorship: "Im Schatten des Ewigen", 1929; "Der Heimat Entgegen", 1930; "Stille im Sturm", 1932. "Im Strom des Lebens", 1933; "Deutsch-Texanische Gedichte", 1933; "Blumen am Wege", 1937. Booklets in English: "Remember Your Saviour", 44; "The Revelation of St. John" 44; "Homeward" Poems, 45. "After Death What"?

FIRST EVANGELICAL LUTHERAN CHURCH, Syracuse, Neb., though organized in 1880, and for that reason should be considered as "one of the older congregations within the fold of the Midwest Synod" is nonetheless, relatively speaking, one of the younger ones.

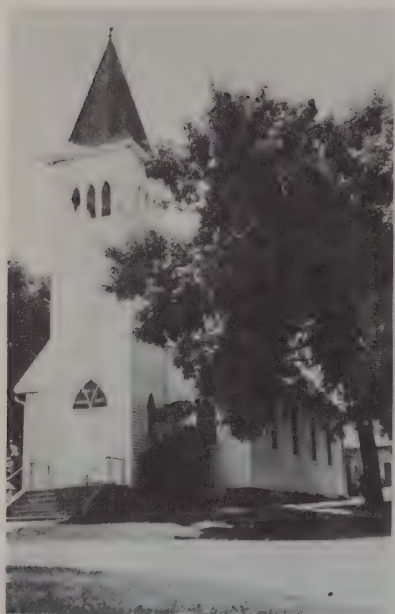
The Church was built in 1881.

First Lutheran had its beginning in the American Lutheran Church and was connected with that Church Body for approximately 40 years. When, after World War I, the great emotional disturbances seized and engulfed every effort in the United States, including the Church; and when it touched that which was considered an inalienable right, the Mother Tongue, and, when many resented the undue pressure brought to bear upon those using it, instituting something at a time when many were not ready for the transfer to English—First Lutheran left the Church Body in 1920 with which it had been identified thus far and sought affiliation with the Midwest Synod, which, at that time did not show these tendencies

First Lutheran has always enjoyed independence in its local administration from the beginning, but since 1946, and due to an internal rift, it became unable to support a minister of their own, and joined since then with St. John's, Otoe, Neb., as a parish.

The following Midwest Pastors served at First Lutheran: D. F. Didlaukies, W. Lobsien, Albin Heinz, F. Weisenborn, R. M. Sauberzweig, Pastor incumbent.





TRINITY EVANGELICAL LUTHERAN Church, Papillion, Neb., when it was organized on March 22, 1908, assumed at first the name "Evangelical Lutheran Friedens Church", and later, changed this name to "Trinity", as of now. The charter members had withdrawn formally and in protest against "Faith and Practice" of another Lutheran Body. At the organization meeting a building committee was appointed, which began to function at once, and thus, in the same year, the Church could be dedicated in December. Though the national background of the charter members was mostly German, a decided shift of emphasis and away from the former, has given this congregation a more cosmopolitan aspect, as it should be, and has caused a steady growth in membership, to the extent that a building program is now in progress.

These Pastors served Trinity Lutheran: E. Pfeiffer, Ernst Walter, D.D., O. E. Klette, A. Heinz, Fr. Gensichen, V. R. Pietzko, E. H. Thomas, Paul H. G. Moessner, Werner E. P. Welchert, incumbent.



Pastor Werner E. P. Welchert was born June 23, 1919, at Columbus (Shell Creek), Nebraska. Parents: Rev. Hugo C. A. Welchert and Friede nee Kraemer. A.B. Wayne State Teachers College, 1940. B.D. Chicago Lutheran Seminary, Maywood, Illinois, 1943. Ordained 1943, Hooper, Nebraska, by Midwest Synod. Served St. John's, Lanham, Nebraska, and Trinity, Papillion, Nebraska. Married to Miss Marcella E. Tranberg, Vandalia, Ill., 1943. Children: Stanley Werner, and Mary Esther. Offices: Secretary of Synod, 1950.

Pastor W. Welchert, B.D.



SAINT MARK'S EVANGELICAL LUTHERAN CHURCH, Pender, Neb., is a continuation of St. Markus Gemeinde, now disbanded, but formerly south of Pender. On April 27, 1916, the congregation re-organized itself and decided to locate the Church in Pender. The new Church was built that same year and dedicated on the 29th of October. While the background of the founding fathers was mostly German, the congregation has now become in a real sense an N.L.C. Church. Thus it was necessary, since the old Church could not serve adequately any longer, that a new Church was built, dedicated October 29, 1949. Since 1932 this congregation has made magnificent progress.

The pastors who served this congregation are: Otto Klette, John Kupfer, R. F. Shipwright, Walter Rowoldt, incumbent.

Pastor Walter E. Rowoldt was born April 4, 1916, at Buffalo, New York. Parents: Pastor Paul Rowoldt and Marie nee Boetcher. Education: Wayne State Teachers College and Midland College, graduated 1939, A.B.; Chicago Lutheran Seminary, graduated 1942, B.D. Ordained at Synod Convention in Schuyler, Nebr., 1942. Married: Miss Eunice Magnuson at Fremont, Nebraska, on May 24, 1942. Children: Grace Ann, Mary Beth.



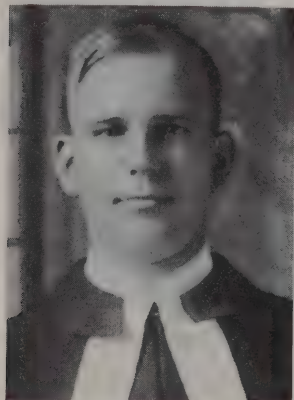
Pastor Walter Rowoldt, B.D.



SAINT PETER'S EVANGELICAL LUTHERAN CHURCH is located west of Pender, Neb. Its existence is due to the pastoral care of Pastor H. Fricke. When several members of his charge at St. Paul's, Hooper, moved into this vicinity, and he knew that they would be without spiritual care and instruction for the children, he followed them, and offered them services. At the call for organization, June 10, 1888, fourteen farmers responded and present were two Pastors, viz.: H. Fricke and Jakob Hediger, after an exhortation on Joshua 24:21-27, the organization was effected; a call to serve as Pastor was given to Pastor Hediger, and accepted. The first meetings for worship were at a schoolhouse. On September 21, 1890, the cornerstone of the new Church was laid, and the Church was dedicated on December 21, 1890. A bell was added in 1893; parsonage was built in 1894; and other improvements followed quickly. During a prolonged pastoral vacancy, Lawrence Schademan, remembered Pastor Fricke's example, and

faithfully instructed and prepared a class for Confirmation.

These Pastors served St. Peter's: H. Fricke, Jakob Hediger, O. L. Luschei, F. Fuerst, W. Nitzschke, P. Waldschmidt, W. G. Krauleidis, R. M. Sauberzweig, P. C. Kuehner, Victor Moeller, incumbent.



Pastor Victor Moeller

Pastor Victor E. Moeller was born May 14, 1902, at King's Creek, South Carolina. Parents: Simon F. G. Moeller and Lena nee Meise. Education: Pro-Seminary and Seminary, Martin Luther, Lincoln, Nebraska. Graduated in 1927. Ordained in Lincoln, 1927, by Midwest Synod. Served: Otoe, Falls City, Lodgepole-Chappell and St. Peter's, Pender, Nebr. Married to Miss Ida Reuter in 1928 at Otoe, Nebr. Children: Norman, Paul, Pretheolog., Pauline, Bernice and Thelma. Offices: Treasurer of Southern Conference.

SAINT PETER'S EVANGELICAL LUTHERAN CHURCH, Pilger, Neb., was organized October 10, 1907, a Church was built that same year, on a site donated by "The Pioneer Townsite Company." A high water table and poor drainage were the inducements of moving the Church building to the opposite side of the town. In 1930 it affiliated with the Midwest Synod. In 1948 this congregation merged with St. Peter's Church of Cuming County, the disbanding congregation donating its property to the new one. Up to 1929 St. Peter's had been largely a supply congregation, but in that year it called its first resident Pastor. This congregation has now a very promising aspect of growth.

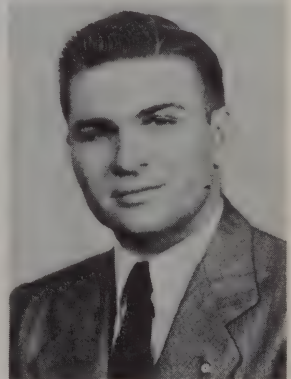


These Pastors served St.

Peter's: Aug Ollendorf, P. O. Spehr, Sr., Paul Waldschmidt, M. A. Jensen, Ralph Ritzen, incumbent.

These Pastors served the "South Church" Cuming County: E. A. Roglin, S. Th. Traubel, R. Schimmelpfennig, Ph.D., F. Wiegman, J. C. Fitting, M. A. Jensen, Ralph Ritzen, incumbent.

Pastor Ralph L. Ritzen was born February 22, 1923, near Falls City, Nebraska. Parents: Rev. M. A. Ritzen, D.D., and Pauline nee Prenninger. Education: Midland College, A.B., 1944. Graduated, Western Seminary, Fremont, B.D., 1947. Ordained by Midwest Synod, 1947, Westboro, Mo. Served Pilger and Pilger-Stanton. Married to Miss Anna Marie Hoesley in Creston, 1944.

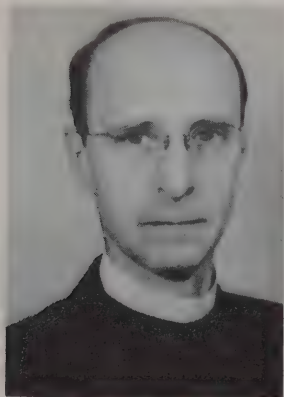


Pastor Ralph Ritzen, B.D.



ZION LUTHERAN CHURCH, located five miles east of Perry, Oklahoma, was originally organized as a preaching-station of the Missouri Synod, in April, 1897. Its members, whose descendants are still the main support of the congregation, were German settlers who came into Oklahoma, seeking homesteads during the famous Cherokee-Strip Run of 1893. The beginning of the congregation was extremely small and its needs were inadequately supplied by Pastors who lived many miles away. Consequently, in 1901 Zion congregation joined the Midwest Synod. The first Pastor from this affiliation to serve them was the Rev. August Pott, who also served Salem Lutheran near Stillwater in connection with Zion Lutheran. Pastor Wm. Krauleidis, who began his ministry in 1918, became the first resident Pastor. The only other resident Pastor the congregation had was the Rev. Herbert Pett; otherwise the congregation has always been a member of the Perry-Stillwater Parish. The present church building, completed in 1947, is the third building in its history. The location of church also being moved from its original site—one mile east and two miles south.

The following Midwest Pastors served Zion Lutheran: August Pott, Wm. Krauleidis, Herbert Pett, Edward J. Amend, Pastor incumbent since 1945.



Pastor Ed. J. Amend, Th.D.

Pastor Edward J. Amend was born August 12, 1897, in Walter, Saratov, Russia. Parents: Johannes Amend and Theresa nee Kaiser. Education: Marxstadt Teachers College, Marxstadt, Samara Region, Russia, and Midland College, Fremont, Nebraska. Graduated 1925; A.B. Chicago Lutheran Seminary, Maywood, Ill. Graduated 1927; B.D. Post graduate work: Chicago Lutheran Seminary—1923—S.T.M., American Theological Seminary, St. Augustine, Fla., Th.D., 1942. Ordained by the Wartburg Synod in Chicago, Ill., in 1927. Married: Bertha M. Ostwald, of Dubovka, Saratov, at Omaha, Nebraska, on August 17, 1927. Children: Zeena Mae, Edward Walter. Offices held: President Stillwater Pastors Association; Professor Stillwater High School, 1945-1947. Author: "Lutherans on the Volga".

SALEM LUTHERAN CHURCH, Stillwater, Oklahoma, was organized in 1892 as a member of the Evangelical Synod of North America. Its original membership consisted of German settlers who came to Oklahoma before the territory assumed statehood. The first Church building and parsonage were located on a small farm, twelve miles west of Stillwater. The members were all farmers, except Dr. Paul Friedemann, prominent physician in the city. For a number of years the church was shared by a small group of Missouri Lutherans, who later contested the title to all the property. Consequently, the congregation joined the Midwest Synod in 1911; sold its property, except the cemetery, and moved to Stillwater. With the assistance of Synod, the congregation purchased a former Baptist church, located on the corner of Ninth Avenue and Duncan. This building was destroyed by fire in 1920 and the present church was erected. The first Midwest Pastor, who served both Zion at Perry, and Salem at Stillwater, was the Rev. August Pott. The present congregation consists largely of city people, many of whom are connected as personel of Oklahoma College. In 1949 a new building site and parsonage were purchased two blocks east of the A & M College; a new church will be built as soon as conditions permit.



Salem Lutheran, Stillwater, form one parish with Zion Lutheran of Perry. The following Midwest Pastors served Salem: August Pott, Wm. Krauleidis, Herbert Pett, Edward J. Amend, Pastor incumbent since 1945.



ZION EVANGELICAL LUTHERAL CHURCH, a rural Church, near Platte Center, Neb., observed its 50th Anniversary in 1942, which would indicate that it was organized in 1892. However, efforts were made in anteceding years by the Reformed Church to organize a church along confessional lines of the Reformed Church, but supply was given mostly by the German Nebraska Synod. For a long time both confessional tendencies were observable; it is now Lutheran entirely in Confession and Worship. The Church was built and dedicated on February 7, 1893, and is still in use; a basement was added in 1928.

These Pastors served Zion Lutheran: H. Schumann, K. Gerathewohl, R. Schimmelpfennig, Ph.D., Julius Koeler, Geo. Buensing, F. J. Klausharr, O. L. Luschei, Ernst Walter, D.D., F. Spriegel, P. O. Spehr, Sr., Wm. Lobsien, Wm. Strunk, W. Goemmel, Karl H. Goede, Jr., Milton Moore, Fred Ollendorf, vacant as of now.

CHRISTUS EVANGELICAL LUTHERAN CHURCH, Pierce, Neb., was organized March 15, 1903, by Missionary Pastor August Mueller and 12 names were inscribed as Charter Members. A church was afterwards erected and dedicated. In 1947 a full basement was built to serve as Parish Hall, while the Church itself was completely remodeled, at the time a Hammond Organ was installed. The congregation is primarily rural and enjoys a steady growth in membership.

These Pastors served Christus Lutheran: A. Mueller, A. Bahr, J. A. Mathiesen, J. M. Holzberger, P. Raschke, Wm. Koester, F. Gensichen, Mordhorst, J. M. Holzberger—second term, Geo. Herber, incumbent.



Pastor George J. Herber was born on September 23, 1906, in Mar, Saratov, Russia. Parents: Mr. and Mrs. Jacob Herber. Parents emigrated to the U. S. in 1907, settled in Lipscomb County, Texas. Education: Four years Pro-Seminary, and 3 years Seminary at Martin Luther, Lincoln, Nebr. Graduated 1931. Was ordained by the German Nebraska Synod at Russell, Kansas, 1931. Served at Schuyler, Norfolk, and since 1943 at Pierce, Nebraska. Married: Miss Ruth G. Munson at Lincoln, Nebraska, on August 15, 1932. Children: Robert G. and Marcia R.



Pastor Geo. Herber



TRINITY EVANGELICAL LUTHERAN CHURCH, twelve miles south of Russell, Kans., was organized in 1877. Its members came mostly from Podtschinoja and Eckheim, two colonies on the Volga River, Russia. Originally this congregation was served by the Missouri Synod. Trinity Lutheran has erected three churches in the 73 years of its existence: the first in 1877; a large church in 1927, which was destroyed by fire in 1950, the new church is in the process of erection. The church records during the first years have been neglected, due to the frequent changes of pastorates, hence an accurate list of pastors is not available, before 1900. However, these Pastors served Trinity Lutheran (presumably Missouri Pastors): Hoelzel, Krause, Jansen, G. Toenjes, C. R. Kaiser, A. Ehlers, A. F. R. von Niebelschutz, Ludwig, Hahn, Obermowe, Kleinhaus. Midwest Pastors: E. Pfeiffer, Wiemken, Ducker, J. M. Holzberger, E. Spielmann, F. Podszus, H. Biedenweg, F. Loeffler, F. Freytag, incumbent.



Pastor Frederick Freytag

Pastor Frederick Freytag was born on August 11, 1897, in Hamburg, Germany. Education: City College, Lubeck, Germany; Chicago Lutheran Seminary, Maywood, Ill., graduated in 1928. Ordained in 1928. Served in Wartburg Synod until 1950, when he became a member of Midwest Synod, having been called Trinity, Russell, Kansas. Married to Miss Josephine Stromeier in 1931 at Campbell Hill, Illinois.



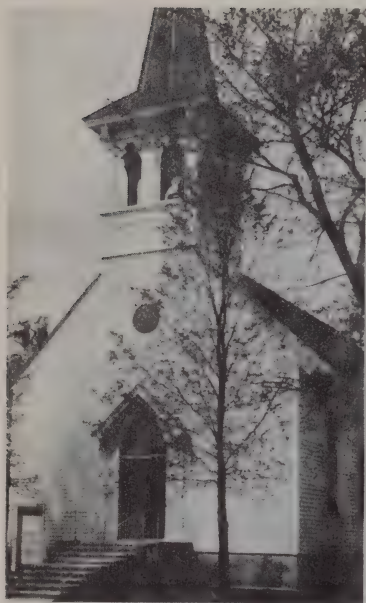
SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, Russell, Kan., traces its beginning to an invitation, which the founding fathers extended to Dr. J. Neve, Prof. at the Western Theological Seminary, Atchison, Kan. Dr. Neve was to conduct a service and then was asked: whether it was advisable to organize a Lutheran Congregation in Russell. Dr. Neve in turn suggested that Pastor G. Mueller be placed in charge of a canvas. The congregation readily complied with this suggestion; Pastor Mueller accepted the call to serve, and the organization took place on the 10th of June, 1900. The first services were held in the Congregational Church, and afterwards in the Baptist Church. On November 4th, 1900, it was decided to build a church, which was dedicated May 12th, 1901. In 1920—during Pastor Aug. Ollendorf's Pastorate—the movement for building a larger church began, however, plans were maturing slowly, but on May 8th, 1927, the cornerstone was laid and the church was dedicated on March 11, 1928. The Church has grown steadily since then. St. John's gave a son into the Holy Ministry: Henry Dumler, , Neb.

These Pastors served St. John's: G. Mueller, D.D., R. Schimmelpennig, Ph.D., C. A. Mennenoeh, Paul von Toerne, H. Wellhausen, D.D., Wm. Harder, V. Pietzko, F. A. Ollendorf, F. Bahr, D.D., J. N. Marxen Ch. Rautenstrauss, E. H. Thomas, Theo. H. Althof, incumbent.

Pastor Theodore H. Althof was born December 31, 1911, at Erie, Pa. Parents: E. W. Althof and Emma nee Benze. Education: Thiel College, Pa., and Chicago Lutheran Seminary, Maywood, Ill. Degrees: A.B. Thiel; B.D. Chicago Lutheran. Married: Miss Loretta G. Sutter in 1939 at Erie, Pa. Children: Theodore, James, Timothy. Offices held: Exec. Committee of Luther League.



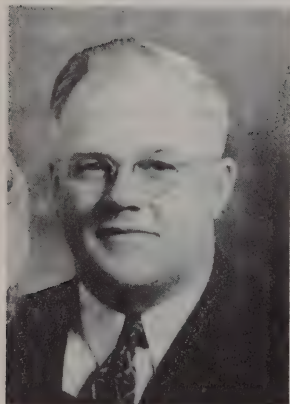
Pastor Theo. Althof, B.D.



SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, Schuyler, Neb., was organized August 19, 1891. The first meetings were conducted in a store, and a church was built later. Beginning with 1947 extensive remodeling efforts were made: the small Parish Hall and the old parsonage were sold, and a new parsonage was built, the church was enlarged and remodeled, completed in 1949.

St. John's sent one of its sons into the Holy Ministry: Pastor F. C. Schuldt, D.D., now retired, but who served Midwest Synod in the capacity as President.

These Pastors served St. John's: E. A. Roglin, F. Hantel, P. Holler, J. H. Karpenstein, F. Schwarz, E. von Nussbaum, F. C. Schuldt, D.D., G. Klatt, E. H. Pett, Karl Koenig, Henry Monnich, J. Bahuth, Grant van Boening, O. P. Anderson, incumbent.



Pastor P. O. Anderson

Pastor Peter O. Anderson was born June 29, 1900, in St. Vincent, Minnesota. Parents: Anders Anderson and Anna nee Peterson. Education: Five years at Warren, Minnesota. Graduated 1933. Graduated from Western Seminary at Fremont, 1945. Ordained by the Nebraska Synod at Omaha, in 1945. Served as Home Missionary in the Augustana Synod previous to graduation from Western. Married: Artea M. Williams, 1923, in Minnesota.

SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, eight miles north of Scribner, Neb., is a daughter congregation of St. Paul's, Hooper. When St. Paul's was planning a new church, members of the north section of the parish petitioned for a more central location, and suggested erecting the new church approximately 3 miles north of the present site of St. Paul's. The members of St. Paul's did not accede to this wish, and hence the petitioners organized a new congregation on November 3, 1901. The cornerstone was laid in April, 1902, with Pastor Wupper of St. Paul's officiating. A parsonage



was built immediately, which was replaced by another in 1947, when also extensive alterations of the church were completed.

Saint John's sent one of its sons into the Holy Ministry: Pastor Norman Schroeder, Lodgepole, Nebr.

This congregation was served by the following Pastors: S. Th. Traubel, Carl Gerathewohl, Ewald Wendt, F. Weissenborn, Herman Joens, incumbent.

Pastor Herman Joens was born on August 27, 1894, at Bennington, Nebraska. Parents: Mr. and Mrs. Hans Joens. Education: Midland College, Western Seminary, Fremont. Graduated from Seminary in 1930. Ordained by Iowa Synod in 1930 at Iowa City, Ia. Served, Gurley-Dalton parish, Hampton, Dakota City in Nebraska Synod. Two years as Supt. of Boys at Tabitha Home. Joined Midwest Synod in 1948, became Pastor of St. John's, Scribner. Married Miss Lydia Shomshor at Sidney, Nebr., in 1931.



Pastor Herman Joens



SAINT MATTHEW'S EVANGELICAL LUTHERAN CHURCH of Pleasant Valley Township, Dodge County, Neb., a rural congregation, was organized October 24, 1891. Always independent, but also, always a supply congregation, and mostly served by Pastors of St. John's, Ridgley, or St. John's, Schuyler. Its stifled growth is partly due to the fact of never having a full time Pastor, and also because of its scattered membership; but possibilities for growth are promising.

These Pastors served St. Matthews: P. Kossick, P. Thoele, J. Gutleben, E. A. Roglin, L. Frank, E. A. Roglin — second term, F. A. Hantel, E. A. Roglin — third term, Aug. Schreiber, Weibel, E. Klotsche, Ph.D., D.D., Rud. Lentz, Immanuel Duhrkop, Paul Waldschmidt, Martin Schroeder, Sr., D.D., J. N. Marxen, Geo. Herber, H. Monnich, W. Goemmel, H. Rowoldt, H. Monnich — second term, Schuyler, Grant van Boening, Geo. Housewright, incumbent.



SAINT JOHN'S, RIDGLEY, EVANGELICAL LUTHERAN CHURCH, located about eight miles southwest of Scribner, Neb., was organized March 1, 1874. The first members were settlers from Illinois. It was served in the beginning by Pastors from St. Paul's, Hooper. The first Church was built in 1879; the second in 1893; which was remodeled and enlarged in 1944; and every time the reason for this building activity was: **GROWTH**. St. John's possesses a fine Pipe Organ, installed during the Pastorate of Martin Schroeder, D.D.

St. John's sent one son into the Holy Ministry: Pastor Levon Spath, Missionary to Argentina.

These Pastors served St. John's, Ridgley: C. Wisswasser, M. Kossick, Thoele, L. Frank, H. Schuman, J. H. Weibel, E. Klotsche, Ph.D., D.D., R. Lentz, Immanuel Duhrkop, Martin Schroder, Sr., D.D., J. N. Marxen, Alfred Pannacker, Henry Rowoldt, Milton Moore, Geo. Housewright, incumbent.

Pastor George A. Housewright was born November 10, 1922, in Peoria, Ill. Parents: George T. Housewright and Clara nee Steinke. Education: Concordia College, Milwaukee, Wisconsin, and Concordia College, St. Louis, Mo. Graduated 1943. Concordia Seminary, St. Louis, Mo., and Chicago Theological, Maywood, Ill. Graduated 1946. Ordained by the Midwest Synod in First Lutheran Church, Oklahoma City, Okla., in 1946. Married: Barbara Emma Schmitt at Chicago, Ill., August 4, 1944. Children: Gregory Lee, Grant William.



Pastor Geo. Housewright



SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, Sterling, Neb., had a rather unique beginning. When the pioneer Lutheran Missionary Pastor Julius Wolff accepted the call from this place in 1883, there was de facto no congregation as yet, nor church building, not even a plot had been selected nor secured. With accustomed vigor Pastor Wolff borrowed \$1000 to buy 40 acres of land south of town and quite in the rural district. In the meantime the congregation was organized on February 15th, 1883. The church was built and dedicated in 1890, which became also the occasion for the birth of Midwest Synod, of which organization Pastor Wolff was elected its first President.

St. John's has sent four of its sons into the Holy Ministry: Pastor Lorin J. Wolff, President Midwest Synod; Pastor Wallace Wallace Wolff, Winside, Neb.; Pastor Fred Ollendorf, Northboro, Iowa; Fred Wolff, now Senior in Northwestern Seminary.

These Pastors served St. John's: Julius Wolff, Christian Sick, D.D., Wm. Nitzschke, H. Biedenweg, P. Waldschmidt, K. Vordemann, H. Trawny, incumbent.



Pastor Henry Trawney

Pastor Henry Trawney was born November 6, 1912, in Dortmund, Germany. Parents: Mr. and Mrs. Gustav Trawney. Education: University of Saskatchewan, Saskatoon, Sask. Luther College and Seminary, Saskatoon, Sask., Canada. Ordained in 1938 by West Canada Synod. Served congregations in that Synod and now at St. John's, Sterling, Nebraska. Married to Miss Minnie Hensch in Edmonton, Alberta. Children: Frederick Roland, Vivian Theodora.

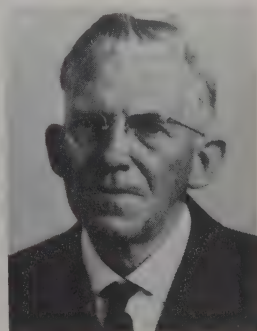


German Lutheran Church, Sutton, Neb.

ZION EVANGELICAL LUTHERAN CHURCH, Sutton, Neb. In 1894 a group of Lutherans from this place made an appeal for support to the Church Extension Board of the General Synod, the support was granted. Consequently, on September 3, 1894, the congregation was organized as Zion Evangelical Lutheran Church. The Charter Members came mostly from the Volga colonies, Russia. The Church was dedicated January 24, 1897, which is still in use.

These Pastors served Zion Lutheran: Max Henning, F. C. Voss, Bruno Hahn, Kurt Mueller, J. A. Schreiber, Fr. Steffen, Max Weicher, Carl Martin, F. Nicolaiski, O. Louis Luschei, Leo Geick, R. Moehring, Wm. Nitzschke, Mordhorst, J. Goemmel, two terms: 1913-1920; and, 1925—incumbent.

Pastor Johannes Goemmel was born September 3, 1881, at Behringendorf, Bavaria, Germany. Parents: Georg Goemmel and Kunigunda nee Woernlein. Education: Latin School at Nuremberg, Germany; Gymnasium at Nuremberg; Graduated 1899. Theol. Seminary Leipzig, Germany, and Breklum Seminary, graduated 1905. Germany, Western Theol. Seminary at Atchison, 1906. Post Graduate work: Chicago Seminary (Maywood), (Extra Mural—1922-27). Ordained by the German Nebraska Synod at Wisner, Nebraska, in 1906. Married: Herrlich Maria Petersen of Fahretoft, Germany, in Surprise, Nebraska, Oct. 23, 1906. Children: Leonard G., Erwin G., Wolfgang, Mrs. E. Hornbacker, Mrs. Geo. Bard.



Pastor Johnnes Goemmel



TRINITY EVANGELICAL LUTHERAN CHURCH, now of Tea, S. D., was organized September 1, 1889, when a small group of Lutheran farmers met for that purpose at the farm home of one of its group. The Pastors of the neighbor Lutheran Church—now affiliated with the American Lutheran Church—of Lennox, S. D., were called upon for service as a mission charge. The first services—for lack of a suitable meeting place—were conducted in a grove. On September 8, 1889, it was decided to build a church—18 x 24—which was dedicated that same year. In 1897 this church proved to be too small for the increasing membership, and so it was decided to build a large church and re-locate at Tea, S. D.; the dedication was on November 7, 1897; the old church was also moved and set aside as a parsonage; a new parsonage was built in 1905. A confessional storm hit the congregation soon afterwards, tossing the membership to and fro, but many remained faithful and a re-organization was effected in 1912. The Church is again growing.

These Pastors served Trinity Lutheran: From Lennox—E. A. Roglin, F. Wupper, D.D., Wm. Harder; At Tea—S. Th. Traubel, T. A. Bendrat, Ernst Klotzsche, Ph.D., D.D., O. Saalborn, F. Schultz, F. Linnenberger, Paul Bieger, Senior Ministerii, J. Bahuth, Theo. Kuehner, incumbent.



Pastor Theo. Kuehner

Pastor Theodore C. Kuehner was born June 8, 1886, at Sheboygan, Wisconsin. Parents: Pastor Conrad Kuehner and Sophia nee Klage. Education: Martin Luther Seminary, Buffalo, New York. Graduated 1915. Was ordained by the Lutheran Synod of Buffalo at Niagara Falls, N. Y. on June 23, 1915. Served at Byron, N. Y., 1915-1918. Medina, N. Y., 1918-1944. Port Jefferson, N. Y., 1944-1947; Tea, So. Dak., since 1947. Married: Emily A. Paasch at Buffalo, N. Y., on July 31, 1898. Wife deceased 1942. Re-married June 9, 1944, to Esther H. Voigt.

ZION EVANGELICAL LUTHERAN CHURCH, nine and a half miles south of Wekeeny, Kans., was organized in 1905, by Pastors of the former Iowa Synod, now merged with the American Lutheran Church. The Charter Members of Zion were immigrants from Russia and of German descent. The first Church was built in 1908 at a cost of \$1500. The growth of Zion was a continuous one and in 1920 the congregation decided on a large church, at a cost of \$18,000. The Parsonage is of more recent date and was built in 1916, was modernized in 1948.

Zion Evangelical Lutheran Church was a member of the former Iowa Synod until 1922, and sought affiliation with Midwest Synod and was admitted to this membership in 1923.

Zion was served by the following Midwest Pastors: Fred Loeffler, L. Hopp, Otto Bergfelder, Paul Waldschmidt, Wilhelm Zahlis, Rudolph Moehring, Pastor incumbent.



Pastor Rudolph Moehring was born July 7, 1884, in Sontra, Rothenburg, Kassel, Germany. Parents: Martin Moehring and Rosamund nee Nicolai. Education: Breklum Seminary, Germany, 1905-1908. Western Theol. at Atchison, Kansas, 1908-1909; Hamma Divinity, Springfield, O., 1909-1910. B.D. Hamma Divinity. Post Graduate work in Hayes College, Hays, Kansas, 1927-1928, B.S. in Education. Ordained by the German Nebraska Synod at Russell, Kansas, in 1910. Married: Miss Anna M. Duesing in 1910 at Sutton, Nebraska. Children: Anna, Rudolph, Mrs. Hedwig Menninga, Mrs. Martha Gross, Pastor Theodore. Wife deceased 1946. Remarried: Clara M. Vollmer of Burlington, Iowa, at Burlington, Iowa, 1947. Offices held: Statistical Secretary of Synod; Recording Secretary of Synod; Vice-President of Synod; Treasurer and Bd. Member of Martin Luther Seminary; Secretary Northern Conference; Secretary and President of the Southern Conference. Professor in Hastings College (Presbyterian) Hastings, Nebraska, 1946-1947.



Pastor Rud. Moehring,
B.D., B.S. Ed.



OUR REDEEMER EVANGELICAL LUTHERAN CHURCH, Wayne, Neb., has its origin in St. Paul's Lutheran Church, when that Church, in 1881, was the only congregation of the denomination in Wayne County organized by Rev. H. G. Schnur. When Pastor Schnur accepted a call to another charge, and when it was discovered that his successor, Rev. Mellich, was unable to serve in the German language, Rev. J. F. Mueller was invited to conduct afternoon services in the German language. This arrangement was observed for at least four years, when the German speaking members decided to organize a congregation of their own. The meeting to achieve this purpose was held in the store of August Piepenstock in January, 1889. Twelve members had accepted the invitation, and on April 21, 1889, the organization was accomplished, a constitution accepted by 33 Charter Members, and a call given to Pastor J. F. Mueller to serve as Pastor. In 1889 a temporary meeting place was purchased. The congregation worshipped here for the next ten years. Then, on September 3, 1899, it was decided to build a larger church in order to meet the growth of the congregation. On January 15, 1900, this House of God was dedicated, Henry Koch, a member, was the designer and architect. During the following twenty years, as the church grew, several additions had to be made. On January 16, 1921, the church was severely damaged by fire, restored and remodeled, the church was rededicated on the 8th of May the same year. In order to meet the constant growing needs of the congregation a larger church was built. Relocated, this church was dedicated August 1st, 1948; one of the finer structures within the Midwest Synod. This same year a parsonage near the church was purchased. The first Young People's Society (German) was organized in 1901; Luther League (English) in 1925; Ladies Aid in 1892; Women's Missionary in 1904.

Our Redeemer was served by the following Pastors: J. F. Mueller, Emil Asbrand, A. Graber, J. H. Karpenstein, R. Moehring, H. A. Teckhaus, W. F. Most, Kenneth deFreese, Pastor incumbent.



Pastor Siefke Kenneth deFreese was born on September 6, 1915, at Verdon, Nebraska. Parents: Pastor Siefke deFreese, and Martha nee Kreinheder. Education: Midland College—graduated 1939, A.B.; Western Seminary, Fremont, Nebraska—graduated 1942, B.D. Ordained by the Nebraska Synod at Falls City, Nebraska, 1942. Served at Columbus 1942-43; Our Redeemer's since 1943. Married: Miss Mary E. Walling at Fremont, Nebraska, in 1941. Children: Nancy, Sue Ann.

Pastor S. Kenneth deFreese, B.D.

CHRIST EVANGELICAL LUTHERAN CHURCH, Wisner, Neb., is to some extent the fruit of the missionary labors of Pastor H. Fricke, who would stop to preach at Wisner when going to supply Pender, further north. It was organized on February 1, 1897. The original Church building is still serving the congregation. Its growth has been a steady one, but more rapidly in recent years.

These Pastors served Christ Lutheran: Jakob Hediger, E. Ahrens, A. Ollendorf, M. Sudergat, W. Krauleidis — supply, Paul Raschke, A. F. Gilman, V. R. Pietzko, P. O. Spehr, Sr., Karl Koenig, Henning V. Pearson, Harvey H. Bernhardt, incumbent.



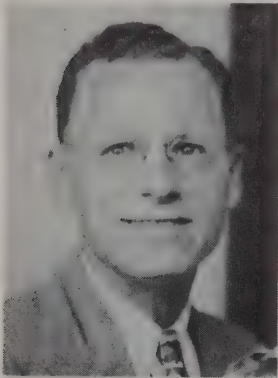
Pastor Harvey H. Bernhardt was born June 29, 1908, at Marion, Kansas. Parents: Gottfried Bernhardt and Julia nee Herbeli. Education: St. Paul's College, Concordia, Mo.; Concordia Seminary, Springfield, Ill. Ordained in 1937 in Republican, Kans., by Missouri Synod. Served in a Home Mission field in Missouri Synod, in Midwest Synod, Linn, Kans., and Wisner, Nebr. Married Miss Clara C. Blanke in 1939. Children: Gary Lee and Ruth Ann.



Pastor Harvey H. Bernhardt



TRINITY EVANGELICAL LUTHERAN CHURCH, Winside, Neb., was organized on November 10, 1901, by eleven Charter Members, who had sought dismissal from the Missouri Lutheran Church because of a dispute and dissatisfaction of heart and mind. Pastor Karpenstein, Wayne, Neb., assisted in the organization effort and the drafting of the constitution; he was also called upon to serve this small congregation by conducting Public Worship in the homes of the members. However, not satisfied with this arrangement, the congregation soon took steps to build a church. On February 23, 1902, the new edifice was dedicated with Pastor Karpenstein in charge. The first resident Pastor was Pastor Goehring, who assumed his duties in July, 1903. Due to financial difficulties Pastor Goehring resigned in 1904, and from thereon the Pastors of Redeemer Church, Wayne, served this congregation as supplying Pastors, however, the congregation maintaining its independence at the same time. In 1930 Pastor Wm. Most was called as full-time Pastor. Since that time, Trinity Lutheran has experienced a steady growth, despite struggles and extreme handicaps; it's membership—beginning with a very small number—has gone to 233 in 1949.



Pastor Wallace Wolff, B.D.

Trinity Lutheran was served by the following Pastors: J. H. Karpenstein, Goehring, R. Moehring, H. Teckhaus, Wm. Most, H. G. Knaub, Wallace Wolff, Pastor incumbent.

Pastor Wallace J. Wolff was born April 16, 1916, at Sterling, Nebraska. Parents: Fred D. Wolff and Anna nee Scheld. A.B. Midland College, 1938, B.D. Chicago Lutheran Seminary, 1941.

Ordained by Midwest Synod in 1941 at Hooper, Nebraska. Served Zion's, Hooper, Nebraska, four years as Foreign Missionary to British Guiana, now Pastor in Winside, Nebraska. Married to Miss Ruth Fauquet in Fremont 1941. Offices: Vice President and Treasurer of British Guiana Synod, Sec. of Northern Conf. Midwest Synod.



SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, a rural congregation near Westboro, Mo., was organized July 4, 1886. The Founding Fathers were settlers coming from Wisconsin in the years 1870 and '71. They in turn invited relatives from the vicinity of Osnabrueck, Germany, to settle here in Atchison County, Mo. The first church, because of age and inadequacy, had to give way to a beautiful church in 1941, which is easily one of the more beautiful churches within the Midwest Synod. The present Pastor has served this congregation continuously since 1917. St. John's has sent two sons into the Holy Ministry: Pastor C. H. Kemper, Gothenburg, Nebr., and Pastor Frederick Nolte, Jr., Emerald, Nebr.

These Pastors served St. John's: Beckmann, Buechsenstein, Sickel, Groenmiller, D.D., Roehrig, Wm. Harder, Wiemken, R. Schimmelpfennig, Ph.D., Fr. W. Nolte, D.D., incumbent.

Pastor Frederick W. Nolte was born November 24, 1890, at Blomberg, Lippe-Detmold, Germany. Parents: Fredrick Nolte and Amalie nee Trachte. Midland College and Western Seminary; graduated 1917. Post-graduate work in Intern. Bible College, Minneapolis, Minn., A.B. in 1920. B.D. from Midland College 1922. Ordained by the Kansas Synod on September 17, 1917, at Wichita, Kansas. Served Westboro congregation since that time. Married: Meta Stuehmer at Scribner, Nebraska, on December 15, 1920. Children: Margaret, Pastor Frederick, Carl, Gertrude, Meta. Offices held: Treasurer Midwest Synod 1930-1933. President of the Midwest Synod 1936-1944. Honors received: D.D. from Midland College in 1938. His wife died in 1949.



Pastor F. W. Nolte, D.D.



SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, Yutan, Neb., was organized on May 27, 1901. A Lutheran Church had been established previously, but, since it was purely English in character and language, and the need for Service in the German language was felt keenly, St. John's came into being. The Easter tornado of 1913, swept a path of horror and destruction right through the heart of town, the English Lutheran Church was completely destroyed, and the German Lutheran, though damaged, was not beyond repair. The English Church was not rebuilt. In 1926 St. John's acquired the site of the former English Church, and moved its edifice to this new location. At the same time it was considerably enlarged and remodeled. A new parsonage was built in the following year.

St. John's sent one of its sons into the Holy Ministry: Pastor Vernon Jacobs, Alliance, Neb.

These Pastors served St. John's: Neff, Ph.D., G. F. Mueller, D.D., Paul Bieger, Senior Ministerii, Paul Rowoldt, Sr., J. Schrader, D.D., Karl Koenig, incumbent.



Pastor Karl Koenig

Pastor Karl Koenig was born January 16, 1897, in Altenberg, Germany. Parents: Mr. and Mrs. Karl Koenig. Graduated Martin Luther Seminary 1924, also attended Pro-seminary. Was ordained in Glenvil, 1924, by Midwest Synod. Served at Schuyler, Christ's and St. Paul's, Wisner, and Yutan, Nebr. Married Miss Frieda Goede at Glenvil, Nebraska. Children, Karl, a Pre-theolog., Friede, Paul, a Pre-theolog., and Elsa. Offices: President Northern Conference.

ERRATA — on page 176 — Tabulations

the column under "Congregations served" has been misarranged,
so that it does not fit the name of the pastors.

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KANSAS

OKLAHOMA

TEXAS

Ants and heroes, long before us
firmly on this ground have stood;
See their banner waving o'er us,
Conquerors through the Saviour's blood
Ground we hold, where-on old
bought the faithful and the bold.



